

THE **Body Politic**

50¢

Gay Liberation Journal

No. 24 June



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Toronto

Metro NDP adopts gay rights program

Tomorrow starts today
NDP



The campaign for gay rights in Ontario made an important advance March 7 when the Metro-Local Toronto Area Regional Convention of the New Democratic Party voted to recommend the adoption, virtually unopposed, of the program of the Coalition for Gay Rights in Ontario (CGRO) as party policy. The Convention, composed of ten delegates from the NDP riding association in Metro Toronto, meets annually to discuss party policy.

Support in the NDP for gay rights is not new. During the September provincial election campaign, gay rights were endorsed by several members of the party's legislative caucus, including party leader David Peterson, and by the riding association in Scarborough (Scarborough West) and MLAs Ted Bousfield (Windsor-Sandwich), Michael Cassidy (Ottawa-Centre), Pat Lawlor (Lakeshore), Ross McMillan (Scarborough) and David Warner (Scarborough-Ellesmere). But the Metro Convention recommendation marks the first time that a major party has endorsed a specific program on gay rights. It has been introduced into the party-making process of a major political party.

Lending further significance to these developments for gay people is the fact that the fortunes of the NDP seem to be on the upswing. At last year's election, the party increased its representation in the legislature from 20 to 38 seats and replaced the Liberal Party as the official opposition.

The gay movement established a high profile during the three days of convention, with the Coalition for Gay Rights in Ontario (CGRO) and the Metro-Local Toronto Area Regional Convention of the New Democratic Party (NDFP) Provinical Convention. These include a resolution from the NDFP Southwestern Ontario Regional Convention demanding a government inquiry into the dismissal of John Carrigan, and two others from the Windsor-Sandwich and the St. George (Toronto) riding associations supporting the inclusion of sexual orientation in the

Constitution, at the end of the meeting, from party members in the audience.

When the Convention got under way, the first item on the agenda in the lobby of the Convention site at Humber College was allocated for the distribution of literature from CGRO, the Gay Alliance Toward Equality, and The Body Politic Collective.

A workshop on the subject of gay rights attracted about 20 delegates. The workshop was included on the Convention agenda at the suggestion of a member of the NDP Metro Toronto Council who had been in touch with gay activists in the party.

Discussion in the workshop was based largely on a workshop manual (see box this page), which was finally adopted in its entirety. The decision of the workshop was then passed to the full Convention for ratification on the following day.

The plenary session of the Convention opened with a workshop session on one respect. A motion was then deleted the first part of point two of the CGRO program, dealing with the inclusion of gay on the Ontario Human Rights Commission. It was argued that to include members of every minority on the Commission would render it unworkable. With this one change effected, the Convention then voted to recommend the rest of the CGRO demands as party policy.

The Metro Convention's recommendation will join three others in the area of gay rights already in the hands of the Region's Convention of the NDFP Provincial Convention. These include a resolution from the NDFP Southwestern Ontario Regional Convention demanding a government inquiry into the dismissal of John Carrigan, and two others from the Windsor-Sandwich and the St. George (Toronto) riding associations supporting the inclusion of sexual orientation in the

Ontario Human Rights Code.

According to gay activist John Auger, a member of the Human Rights Commission of the CGRO Executive Committee, all the recommendations on gay rights will be consolidated into a single resolution to be presented to the Provincial Convention, the policy-making body of the NDP. The Convention will be meeting June 12-14 in Kingston.

by Ken Popert

graph of the picket's participants from every conceivable angle.

At the same time, GATE submitted a complaint to the Human Rights Branch. But Director Kathleen Ruff informed the group that the Code offered no protection. Unlike the Ontario Human Rights Act, which protects employment and access to public services, which prohibit discrimination unless "reasonable cause," for discrimination can be shown, Section 5 prohibits discrimination in tenancy premises only with respect to the specific categories "race, religion, colour, ancestry, or place of origin."

The two Vancouver dailies and several radio stations covered the incident. When quoted in the press, Van Boeyen has changed his story. He denied the charge that he had discriminated on sexual orientation, but to members' past performance as tenants. Like so many other anti-gay bigots, Van Boeyen has realized it is no longer "good form" to openly admit to homosexual discrimination.

In response, GATE chairperson Stephen Shireffs pointed "Would a public organization embarrass itself if it knew such remarks held water? GATE's relations with Gordon Latham Ltd during its tenancy in 1971-2 were cordial." When asked during a radio interview to comment on the complaint, Socred Attorney General Garde Gordon dismissed the issue with contemptuous laughter.

Ironically, the Human Rights Commission in its annual report, submitted just before the incident, urged the government to bring Section 5 into line with other sections of the Code regarding the "reasonable cause" concept. Judging from the Attorney General's response, one must doubt that such an amendment is going to come that easily.

Given this additional proof of discrimination, GATE will continue its five-year battle to have the term "sexual orientation" explicitly included in provincial human rights legislation.

by Robert Cook

CGRO Program

1 Amendment of the Ontario Human Rights Code to include "sexual orientation" in order to assure the basic civil rights of all homosexual men and women.

2 Election of gay community representatives on the Human Rights Commission and amendment of the Human Rights Code to provide meaningful penalties for violators.

3 That research be done by the Human Rights Commission in the area of discrimination on the basis of sexual orientation, and education of the public on the results of this research.

4 An unbiased presentation of homosexuality be included in the sex education programs in Ontario, and that gay organizations be consulted to provide information and speakers for such programs.

5 Guaranteed medical coverage for gay couples under the Ontario Health Insurance Plan.

6 Equal treatment of gays in projects undertaken by the Ontario Housing Corporation.

7 Introduction of a government regulation prohibiting discrimination against gays in the hiring and promotional practices of the Ontario Politic Collective.

8 That homosexuality not be considered a factor in cases of child adoption and child custody.

From Toward Equality, a publication of the Coalition for Gay Rights in Ontario. For a free copy, write: CGRO, 193 Carlton Street, Toronto, Ontario M5A 2K9, or, in Ontario consult your local organizations.

British Columbia

BC Rights Code: now you see it, now you don't

Within weeks of the preceding wait, the victory of gays over The Vancouver Sun, the inadequacy of British Columbia's Human Rights Code to protect gays has been shown once again. The Human Rights Branch of the Ministry of Labor says it cannot act on a complaint laid by the Gay Alliance Toward Equality (GATE) because GATE is refused to rent the organization office space because the Code does not apply.

In March Maurice Flood of GATE sought office space from Gordon Latham Ltd. of 1121 Richards Street in downtown Vancouver. GATE had previously been a tenant in the building, but had left several years before. When told who the office was for, Gordon Latham Ltd. President C.H. Van Boeyen said he was "sorry," but would not rent to homosexuals. Even after being informed of the Human Rights Code, which forbids discrimination, the Sun to whom the advertisement of Van Boeyen still referred,

GATE immediately organized a picket. Despite heavy rain and a cold wind, a dozen supporters marched in front of Gordon Latham Ltd. during the busy lunch period. Van Boeyen braved the elements too, in order to take photo-

From BCRC ruling:

"By recognizing that homosexuals exist, society is simply acknowledging that there are in fact people who do not have sex with them at birth, a quite natural ability to relate sexually and emotionally to others of the same sex. By accepting this fact society is also able to take into account the evidence and professional opinion that exists to the effect that homosexuality is not an illness or a mental disorder and that it is a predominant and permanent characteristic of a significant portion of our population — perhaps as much as one percent."

"For centuries most of the so-called progress in society has been the effort to force homosexuals to lead almost a schizoid life, denying their true nature to all but their fellows. History has documented many of the sorry occasions when homosexuals have been exposed to the hatred, ridicule, contempt and indeed the complete persecution of intolerant populations and institutions of government. Motivated by less than noble motives, we have, including our own, have proceeded on the assumption that if sufficiently harassed and persecuted the homosexual will either disappear or change his or her errant ways. Such an attitude is not only wrong, but it is also different or the unusual must be overcome by our confidence in the strength of our social fabric taken as a whole. Acceptance of people for what they are, and not for what they are not, is the sort of thing that can encourage or promote homosexuality or convert those who are not naturally so inclined. To recognize and respect the beliefs or practices of others will not necessarily agree with or sympathize with them is to show the sort of tolerance that is the mark of a truly civilized and mature society."

"It is that we can safely conclude that the acceptable standard of decency which we wish our society to maintain is in no way threatened or challenged by our talking, as a society, to tolerance and moderation. The ones who discriminate, who are not breaking the law and who seek only the right to live normally in society without fear of persecution or discrimination."

Body Politic

Gay Liberation Journal

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"The liberation of homosexuals can only be the work of homosexuals themselves."

Kurt Hiller 1921

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Cover photo Gary Ostrom and Tim Mains, by Gerald Harmon.

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Deadline for issue #25: June 14.



See news story page 8

Editorial

An Exciting Precedent

In the last issue of the *Body Politic* we reported a landmark decision by a Board of Inquiry convened by the British Columbia Human Rights Commission. The Board ruled that, in refusing to publish an ad submitted by the Vancouver Gay Alliance Toward Equality, the *Vancouver Sun* had discriminated against gay people and violated the British Columbia Human Rights Act. For the first time in history, a public body has ruled that gay people are entitled to the same rights as everyone else.

An exciting precedent. But there was more. In its 13-page judgment, the Board went beyond the particular case before it and beyond the general issue of the rights of gay people to discuss the place of gay people in Canadian society. Among the findings of the Board were the following:

- lesbians and homosexuals are not unnatural;
- lesbians and homosexuals are neither sick nor disordered;
- lesbians and homosexuals constitute as much as one-tenth of the population;
- lesbians and homosexuals do not pose a threat to society;
- lesbians and homosexuals are harassed and persecuted.

These findings will undoubtedly be a surprise to many people. But they should not surprise gay people. The Board of Inquiry has merely repeated what the gay liberation movement has been saying all along. And in doing so, the Board, an impartial body, has admitted that the gay liberation movement has been right all along.

The ruling against the Vancouver Sun is a legal opinion. It can be reversed in the courts, and, in fact, the Sun has announced that it will appeal. But whatever the ultimate fate of the Board's decision, its statement on gay people can never be rescinded or erased. It is a matter of public record and a tool in the hands of all gays, vindicating the rallying cries of the gay movement: Gay is good; come out; gay rights now!



Letters

On media freaks

Several glaring untruths in your article about The Advocate need to be corrected. Contrary to your statements, the new *Advocate* contains more hard news from more places than the old. However, we do begin to draw as including some items of entertainment and diversions because carrying such items only encourages media freaks and divisiveness. Also we are a national magazine; consequently, events of a purely local character are left to the large, vigorous, and growing regional gay press as they should be. The emphasis has disappeared. Gay Movement media freaks. It saddens us to see good journals, like ours, fall into their trap.

Of the six writers who objected to my *Opening Space* in the *Advocate* of January 14, and whose comments we carried in their entirety, five still write for us.

Your misinterpretation of my *Opening Space*, as indicated in your editorial, is remarkable indeed. I urged gay leaders to pay more attention to our community so that our organizations might grow larger in size and richer in resources. You chose to regard my comments as essentially the opposite of their clear meaning. You seem to be saying that only gay people who are out of the closet deserve consideration. That is an elitist view!

David B. Goodstein
Publisher — The Advocate
San Mateo, California

Insanely vicious

I have now regularly bought your paper for more than four years, and have enjoyed several of its articles very much, but am now obliged to tell you that I and B.P. may be coming to a parting of the ways.

This all on account of "Smalthings" — very small matter indeed, as I read it, an insanely vicious, not to mention humourless little "cartoon". Whatever possessed B.P. editors to print it? Some one of them must have liked it.

It is most abhorrent — and sad — that I must now take the same stand with the B.P. as I formerly did with the *Toronto Star*. But I cannot approve cruelty and ignorance, and will most certainly not subsidize it, wherever it may appear.

G. Ostrom's mischievous piece has made my flesh crawl for the last time. Regrettably, At-the-crossroads Toronto

Lesbian club slammed

Oppression is alive and thriving in the form of the management of the Blue Jay Club on Pape and Gerrard in Toronto. The "Stretch and Seal" ethics of the rather tired old women who run the so-called Gay Club serve not only to protect the "trendy" clientele from real men but from real people.

Indeed, I worked at the above mentioned club with a male friend who had in his possession long hair and an equally long beard (both immaculate). I was told he must be refused admission on the grounds that he looked too

"straight". When he asked why he was being refused, he was told he was merely ugly and his clothes were not suitable, whereupon he left, justifiably angry. Upon his departure I was bombarded with "You should know better than to bring in Something that looks like you dragged him in off Yonge St."

Moral: Why in hell shouldn't I bring in Something that looks like you dragged him in off Yonge St.? I am a gay male. It is supposed to be a gay club, why am I being forced into a role already picked out for me by the management? In a public place it is my right to associate with whom I please and relate to them as I please. I am in there with the rest of the people going. Lets have a little *Public Space*.

Now off my rights as an unclassified gay male, and onto his as an unclassified gay male. He was refused admittance only because he did not look like a Gay Man. I am young and maybe a little naive, along with what in bloody hell is a gay male supposed to look like? Is there only one kind of gay person? Is that even desirable? If not then why do clubs keep pushing for a stereotype? Are we going to continually oppress ourselves just because we've grown used to oppression since medieval times? Is it just done out of habit? Is it the management of the Blue Jay Club really as meanly-muzzled, repressive and as backward as it seems. Jacqueline Snedker Toronto See feature article page 17

Mindlessness

Glad to see your review of C.A. Tripp's *The Homosexual Matrix*. Sometimes it seems that only The Body Politic is gay enough to get things straight. This is the only review I've seen that faces the serious issues Tripp so bogglingly raises.

The homophobes in the straight press are forgivable for their mindlessness in attacking all gay people through this book. For those because inevitable, homophobia is mindlessness.

The unforgivable mindlessness came from the gay people who reviewed the book uncritically. Or those who gave it the advance puffery that sold hundreds of copies.

John Waters
Montreal

Write

If you have never written to a magazine or newspaper before, write to us. We'd like to hear from you again and again. The *Body Politic* is especially sensitive to letters because they are one of the most effective ways of monitoring the response of our readers. Sales figures can only tell us so much, but your written comments about specific subjects, your opinions, your voice, can take part in this continuing process; participatory journalism, a fundamental aspect of The *Body Politic*.

Take the time to write. It's easy when you know that on the other end someone is eager to read what you have to say. Write and Participate.

The *Body Politic* has moved. Its editorial offices are now located at 24 Duncan St. on the fifth floor. Our mailing address remains the same: Box 7289, Station A, Toronto.

The paper had shared offices with the Gay Alliance Toward Equality at 193 Carlton for the last two years. GATE is remaining at that address, but they have a new telephone number: 964-0148. The *Body Politic* is now at 24 Duncan St. The new address provides the paper with considerably more space than we had at 193 Carlton. The *Body Politic* is sharing the premises with the Canadian Gay Archives.

Ottawa

Victory at Ottawa city hall

Ottawa has become the second city in Canada to prohibit discrimination against lesbians and homosexuals in municipal employment. The decision came at a regular meeting of Ottawa City Council April 5 almost a year after a resolution of the Gays of Ottawa (GO).

GO council voted to adopt the following resolution: "It is the policy of the City of Ottawa in matters of employment to hire on the basis of merit, which shall include a determination of suitability based on education, training, experience and pre-determined physical and personal characteristics."

"As set forth in collective agreement, there shall be no discrimination against any employee on the basis of race, ethnicity, color, ancestry, age, sex, marital status, political and religious affiliations or place of residence and, in addition, ... there shall be no discrimination on the basis of sexual orientation."

GO's push for the resolution unanimously after a short debate in which alderman Rolf Hosenack declared: "We should be proud to have the opportunity to endorse such a humanistic stance." Controller Garry Guzzo said the resolution was not a change in policy or practice, but rather what had previously been "lip service" reduced to writing.

Mayor Lorry Greenberg stated that the resolution would be incorporated into collective agreements between the city and the Ottawa and District Municipal Employees Union (Canadian Union of Public Employees local 503) and other unions or associations representing employees. The resolution covers all city employees, including the police and fire departments. About 1,000 people were present in the public gallery to applaud Council's decision. GO president Denis LeBlanc declared: "This resolution is a very important step in the recognition of civil and human rights for gay people. Coming in the national capital, such a precedent puts strong moral pressure on other levels of government to enact similar protective laws. We hope that the federal and provincial governments will soon follow suit."

The resolution was the result of more than a year of work by the GO Political Action Committee. In November 1989 GO and GO member Paul Weis prepared a brief, *Civil Rights of Homosexuals in City Employment*, which was presented to members of Board of Control and to all councillors.

The brief was subsequently referred to City Personnel Services Commission. P. V. Wilson, chair of the commission, told CBC radio "Homosexuals should not be allowed to work in jobs which allow contact with children." National Capital Region Civil Liberties Association president Karme Kozolazka replied in a letter to Board of Control, which agreed it is discriminatory to discriminate and urged the Board to review the situation. The Ottawa Society of Friends (Quakers) also wrote to the Board in support of the brief.

In June 1975 GO representatives Ron Dayman and Charlie Hill met with Mayor Lorry Greenberg to discuss the introduction of a resolution to the city council which would protect the rights of gays employed by the city. The following August Dayman and GO member Marie Robertson made an oral presentation to Board of Control. They pointed out that "without a specific directive to Personnel, discrimination against homosexuals will have the open authorization of Board of Control" as illustrated by Commissioner Wilson's statement.

The Board decided to consider the matter and directed Wilson to undertake a study of legislation passed by other municipalities.

By last December GO had received no

further communication from City Hall. After some investigation it was discovered that no action was being planned and that Wilson had not yet submitted his report. LeBlanc wrote to the Board of Control to complain about the unusual delay and urged it to act.

Finally, at the Board meeting of last March 9, Wilson and D.V. Hart presented their report, though significantly revised the legislation passed by Toronto and Detroit. At the following Board meeting on March 23, a draft resolution was unanimously accepted without debate and was sent to City Council for confirmation.

Speaking about the victory in City Council, Denis LeBlanc observed:

"The victory itself is not the only important thing. I also think that the strategy used by Gays of Ottawa deserves consideration. Our was a public campaign, aimed not only at obtaining the legislation, but also at raising as much media coverage as possible. Through our one-year campaign, we received exhaustive coverage of developments on five separate occasions, thus keeping the community aware of our actions and creating public support for our cause. Press releases were issued to announce each meeting with public officials and whenever decisions were taken by City Council. Coverage included press, radio, and television in both languages.

Gays of Ottawa has gained considerable public support and recognition is one of its accomplishments. LeBlanc says: "We hope that organizations in cities across Canada will undertake similar projects and that we will see many more victories for gay liberation in this country."

National

'Peace and Security' threatens gays

The federal government has introduced its long proposed "peace and security" package of laws. One of the bills is supposedly intended to clamp down on violent crime. The legislation gives the state increased power in a number of areas, particularly that of wiretapping. It has been condemned by most human rights organizations across the country and has been called the most regressive action by the Government since the imposition of the War Measures Act in 1970* by the Canadian Civil Liberties Association.

The bill will also affect Canadian homosexuals, since it deals with the question of "dangerous (sexual) offenders". While removing the term "dangerous offender" from the Criminal Code, the bill does not in any significant way change the impact of the law on sexual offenders. If the bill is enacted, the Criminal Code will speak only of "dangerous offenders", which would include both perpetrators of violent crime and sexual offenders. In the past, a single charge of "indecent assault" or "gross indecency" (buggery, curiously has been left out; this seems to be an oversight rather than a policy decision) and corporboration from two psychiatrists that the person is likely to fail in reforming his sex impulse and a likelihood of his causing injury, pain or other evil to other persons, the law (our emphasis) will be sufficient for a court to put a person away in a federal penitentiary for an indefinite period of time.



Maurice Flood (left) has retired as chairperson of the Vancouver Gay Alliance Toward Equality. He says: "It's been a lot of work, but the gay movement as a whole, has just seen its first steps. There's a lot of work and struggle and growth ahead." Flood is joined by Stephen Shirett (right).

Whereas the Omnibus Bill of 1969 legalized homosexual acts between consenting adults in private, moralistic and vague terms such as "gross indecency" remain on the books and are most often used in the case of homosexual acts. The bill also legalizes the use of public places (parks, washrooms, parked cars or anywhere where a third person is present). Even though these are acts of a consensual nature, they have been and will continue to be considered illegal and will continue to be considered as such by the police. In the same way that violent crimes are. Under the new amendments, violence and some consensual sexual acts will be equated.

The introduction of this legislation is particularly ominous at this time when the government's own Law Reform Commission recently called for repeal of "dangerous sexual offender" legislation. Even the 1969 report of the Justice Department's Committee on Corrections, which made recommendations for the present, popular outlaws of the "injustices of sexual legislation". Moreover, a 1973 report from the Solicitor-General's department on psychiatric services in penitentiaries pointed out that many dangerous sexual offenders had been wrongly classified as such.

Two cases of "dangerous sexual offenders" have been of particular interest to the gay community. In the case of the Omnibus Bill of 1969, Everett Klippen was indefinitely incarcerated by a court in the Northwest Territories for homosexual acts with a consenting adult in private (still illegal at that time). The government's embarrassment over the case was instrumental in forcing the 1980 Omnibus Bill of 1980. A second case is that of John Roestad, presently imprisoned indefinitely in Kingston Penitentiary for sexual acts with persons under 21 (see *The Body Politic* #15).

Since one of the demands of the National Gay Rights Coalition (NGRC) is repeal of legislation providing for indefinite confinement of "dangerous sexual offenders" and a review of all cases of such indefinite confinement – there are thought to be about 60 – the national organization has organized a series of press releases denouncing the bill. They called the "dangerous (sexual) offenders" legislation "one of the most extreme measures at the disposal of the Canadian legal system to oppress its homosexual minority". Letters of protest were sent to the Solicitor-General and the Minister of

Justice. NGRC representatives Ron Dayman and David Gamble met with New Democratic Party justice critic, Stuart Leggatt on March 19 to outline the coalition's programme and to explain the proposed legislation and its relation to the "dangerous sexual offender" legislation. They asked Leggatt and the NDP to pressure for amendments to the bill during committee stage. It was pointed out that as a minimum measure, "gross indecency" should be removed from the list of offences punishable by indefinite confinement. Leggatt agreed on this and promised to seek NDP caucus support. Debate on second reading has now been completed and the bill will shortly be before the Standing Committee on Justice and Legal Affairs, which is expected to accept a limited number of public presentations. NGRC has requested and been granted permission to appear before the committee and is presently preparing a brief for presentation. All individuals and organizations are in the meantime urged to write their MP's concerning this matter.

Saskatoon

Governors dilute university policy on gays

The Board of Governors of the University of Saskatchewan, in a decision made public April 21, has overturned a recommendation by the University Council that homosexuality should not be a consideration in the selection of dorms of residence. The Board, however, let stand the Council's recommendation that sexual orientation should not be a factor in the treatment of faculty and extended family members.

The new policy is a partial concession to the Committee to Defend Doug Wilson, which has demanded the adoption of an explicit policy of non-discrimination against gay throughout the university. Wilson is a U of S student who has been supervising practice teachers because of his involvement with the gay movement.

The University Council appointed a Special Committee of seven faculty members and two students last October to investigate and formulate a policy. The

NEWS

in Halifax, that the CBC has a national policy against accepting public announcements from homophile organizations.

The National Gay Rights Coalition (NGRC), of which GAE is one of 27 members, has written to CBC President Al Johnson to protest this discrimination and to demand that a national policy against homophile organizations is in fact exist.

"If it does," said NGRC spokesperson David Gammie, "it is a blatant example of discrimination against Canada's homosexual minority. This is especially intolerable when it is practiced by a public corporation supported by the taxes of gay people."

The CBC has not yet replied to the NGRC letter.

from NGRC □

GAU comes to BC

A chapter of the Gay Academic Union has been formed in British Columbia at the University of British Columbia. Elton Hurst, former head of the Simon Fraser Geography Department, Elliot Hurst has a wide reputation in Canada and the US as an outspoken defender of academic freedom, civil liberties, and gay rights (see *The Body Politic*, p. 20).

The *U of B Review*, the student newspaper and *The BC Teacher* were reluctant to accept an ad about the new group. The executive of the BC Teachers Federation finally approved the ad for its organ. Last fall the executive failed to make any response to a request to support Doug Wilson.

from *Gay Tide* □

Student paper carries gay supplement

The *Charlatan*, the Carleton University student newspaper, published a special gay supplement in its February 20th issue. Entitled "Coming Out", the three-

page section included articles on Gays of Ottawa, Gay People at Carleton, The Gay Academic Union, the Ottawa gay ghetto and two general pieces, one on lesbians and one on gay men.

Group harassed, university plans 'action'

The McMaster Homophile Association has been the victim of continued harassment on the McMaster campus in Hamilton. In March, a homophile person smashed a large plate glass window at the site of an On Campus dance organized by the group. On two other occasions fire alarms were pulled during the dances.

The university security chief, instead of trying to apprehend the culprits, has stated that he will recommend that the McMaster group have all its campus privileges withdrawn. It is unclear how the gay group will respond to such a move.

Mississauga group elects officers, plans program

A committee has been set up to draft a constitution for a new Toronto-area group, *Gay or Nothing*.

As yet, a temporary executive was chosen. Elgin Blair was elected co-ordinator, Jim Sarandou secretary and Alan Parton treasurer.

The group held a discussion on "Coming Out" on April 11th, is planning a nature hike followed by a soup and sandwich supper and discussion on May 16. Business meetings will be held on May 5 and 31.

For more information contact Box 193, Station A, Mississauga, Ont.

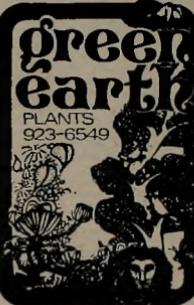
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brings together 15 gay groups across the province to fight for our rights

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1. Committee to defend John Damian
2. Winning protection for gay people under the Ontario Human Rights Code
3. Preparation of a unit of study on homosexuality, to present to local school boards.

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You can be gay...



On the soccer field: Tony Carrie and Alan Birchenden, Sheffield, England 1975.

photo Gay News Germany

Toronto

Cutbacks hit lesbians

Ellen Agger, a member of the Wages Due Collective, spoke March 11 at a rally on the University of Toronto campus. The rally, organized to oppose provincial government cutbacks on social services, was attended by 400 people. Representatives of various community groups, daycare groups, trade unions, and senior citizens groups spoke at the rally. Wages Due, which was the only group to speak about how the cutbacks affect lesbian women.

Wages Due
Lesbians and the
Family Allowance
Protest

The lesbian women in Wages Due are also part of the Toronto Wages for Housework Committee and of the Committee-launched Family Allowance Protest. All of the government's recent cutbacks have hit us hardest. We know that when women are under attack our struggle as lesbian women becomes more concerned and public than ever. The Family Allowance Protest has given us the opportunity to begin to be a vocal

and visible force.

- When we go door-to-door asking women to sign the petition (see below), when we canvass at supermarkets, when we go to groups of women, or on radio or TV, we always speak of Wages Due as the Committee or as Wages Due, not as the Committee or as Wages Due. This is always the case, specifically the impact of the cut-backs on lesbian women.

- The Wages Due endorsement of the petition (most of which is included in the speech below) is being circulated across North America. While we were nervous at first about identifying ourselves openly as lesbians, we have come to the endorsement has been extremely positive. They say, "Why not?", or, "Of course", a few women have looked up, saying, "Me too, but I can't say anything now, my husband's in the kitchen". One woman replied to our rap by saying, "That makes sense. We're all the same; it's the same floor we have to scrub".

- One of us spoke last month as a lesbian about the Family Allowance Protest at the Coalition Against the Cutbacks Rally, in front of an audience of several hundred people (see below).

- We have asked every lesbian and gay group in Canada to endorse the petition. Wages Due is working to be organizing more and more public events, pointing forward the situation and struggles of lesbian women. As our buttons say, we and millions more of us are and will be "Coming Out With Wages for Housework".

For more information, call (416) 465-7457 or (416) 465-6822.



photo: H. Asaki

Some members of the Toronto Wages for Housework Committee (including some members of Wages Due) at an April 3rd demonstration against the cutbacks.

The petition

Hands off the Family Allowance

No Increase in Baby Bonus.

The Family Allowance is the only increase we were all expecting has fallen victim to the government's "anti-inflation" program. Why? Because it is one of the few areas one of their biggest cutbacks from the policies they give mothers. As all of us know, it is the ones expected to do without to put ourselves last, and sacrifice for the good of others. What better way to do this than through his "lowered expectations" way of life than by taking money away from us, the symbols of self-denial?

We refuse to be a good example. We know it means

less money for us, less money for our selves and our children. It also means we are one of a class of people who are many of us depend on. Hunger said "education won't pay the rent" and have found no place for learned individuals across the country.

Teachers are refusing the blackmail of cutting for cutbacks in their pay and going on strike. All around us others are demanding their share of society's wealth, while the unpaid work in the home gets cut.

We want our increase too. And we want it now. And we want it most. Many of us are working mothers and \$30.00 a year per child - little if any is - does make a difference. Much more than anyone with a 10% cut on

their \$30,000 salary can begin to do. We demand that the government increase the amount we are paid with the Family Allowance. We are often the only money we can call our own, the only recognition we receive in our homes.

Our housework is worth money like any other work.

Trudeau's cutbacks in Family Allowance represent a

pay for the prison crisis.

On top of all the unpaid work we do in our homes, we are faced with

higher prices, more work shopping for bargains and more time in the kitchen.

A greater divide is growing between women and men in the paid labor force, and tougher policing of

• Elimination of Government-funded projects (LIP, CYC, OYF) which provide wages for work, training, and recreation.

• Cutbacks in daycare

subsidies which mean many work finding adequate childcare or looking after our children out-

• Cutbacks in social services

which jeopardize the wages of many women and the continuation of the work back in the home.

• More hardships for women on fixed incomes like the sick

and the aged who are expected to live on next to nothing after a lifetime of hard work.

• We are an easy target because we are so used to working without pay in our homes and for pay outside our homes - we are at the bottom. Let the government go after the banks and the corporations - they have more than us.

WE DEMAND the family

allowance increase as scheduled, the removal of family allowances for single mothers, and we won't be satisfied with only a pittance for mothers - all women deserve to be paid for their work, to fight against the lowest standard of life Trudeau has in mind for us.

WE DEMAND wages for housework for all women from the government.

We the undersigned, support the following demands:

• the family allowance increase as scheduled;

• the removal of family allowances for single mothers;

• wages for housework for all women from the government.

For information and copies of this petition contact:

Wages for Housework Committee

740 Danforth Ave., Suite 3C1

Toronto, Ontario

Tel: (416) 465-7457

Address to
March 11
cut-backs rally by
Ellen Agger

I am a member of a lesbian group called Wages Due. Lesbians have been shut up to the point where we have been pushed to the end. Wages Due is a group of lesbians who want wages for housework. We endorse the petition "Hands Off the Family Allowance" which the Toronto Wages for Housework Committee is circulating for the following reasons:

— The cutbacks that the government has introduced hit women the hardest. As lesbians often without the income of a husband, we are dependent on government benefits or our second jobs for money — the jobs that have been threatened by the cutbacks.

— The largest cutback so far has been the Family Allowance. Mothers are being asked once more to lead the way in self-sacrifice. And now the government is telling us that welfare mothers must go out to work. As if housework and raising children isn't work.

Many lesbians are mothers who depend on the baby bonus to supplement an already meager income. Still, we have the threat of losing custody of our children constantly hanging over us. It is hard for us to fight against the cutbacks and the enforced double workload they bring.

— Lesbians all over the world have made a strong bid for the rights we need and are denied under this system — the right to custody of our children, to job security, to the end of discrimination from landlords, schools, employers, and so on. We have done this by being a visible force. We have shown that the right to lesbians our existence is still underground. Through these cutbacks we are being forced even further underground. As the crisis continues women are being forced to depend much more on a man's wages — a need for us to prove that's going to be harder right away. All the independence from men that we have fought for as lesbian women is under threat.

The only solution to this situation is economic independence for all women. So that we can all have the power to determine our own lives, whether we want to be lesbians or not. And this means to be paid for all the housework we already do in our homes and in our paid jobs.

— We demand wages for housework so that we are no longer forced to hide our lesbianism. We're not going to let them take away what we have gained and we want more — not just a bigger piece of the pie — we want the whole bakery!

There have been calls here tonight for us to support the organized labor movement. We have been supporting the trade union movement with our unpaid labor since it began. And how we want the trade union movement to support us women for a change. Thank you. □

Damien case:
minister interferes,
government agen-
cies collaborate

Documents presented to the Supreme Court of Ontario by the Ontario Human Rights Commission (OHRC) have revealed that Labor Minister Bette Stephenson, who is responsible for administering the Ontario Human Rights Code, improperly intervened to influence the decision of the Commission in the Damien case last December. At that time the OHRC rejected arguments by Damien counsel Harry Kopito that gays are covered in the Code under the term sex and the Commission refused to appoint a Board of Inquiry to investigate the claims of John Damien.

Damien subsequently launched a suit against the OHRC to force a favorable ruling and, in the course of a preliminary

hearing before the Ontario Supreme Court March 11, 1981, the OHRC Commission defended its decision on the grounds that Stephenson had recommended that it refuse to appoint a Board of Inquiry in the Damien case. In doing so, Stephenson violated provisions of the Code which require that a complaint be accepted and heard by the Commission, unless the complainant or the association of the opposing parties attempted before a decision on a Board of Inquiry can be made. In Damien's case, none of these requirements were met before Stephenson made her recommendation to the Commission.

Reacting to the revelation, the Toronto Star's Bruce B. Damien characterized Stephenson's behavior as "a scandalous impropriety matched only by the failure of the press to bring it to the attention of the public." Stephenson's part in shaping the decision of the OHRC has not been reported by the Toronto Star.

The March 11 preliminary hearing in Damien's suit against the OHRC has led to hear arguments from the Ontario Racing Commission, the government agency which fired Damien. The Racing Commission argued that it should be allowed to join with the OHRC in support of the contention that gays have no complaints. It is believed that the Racing Commission will argue that it is not liable if its lawyers will have a chance to cross-examine Damien before the separate suit launched against the Racing Commission by Damien goes to trial.

The court ruled that the Racing Commission could participate in the trial of Damien's suit against the OHRC. The OHRC's defense has been to postpone once again in the handling of the case, this time to allow the Racing Commission time to prepare. This kind of maneuver has prompted Damien to suggest that the OHRC and the Racing Commission are working together to impede the progress of his legal actions and to block a court decision in favor of gay rights.

In a further development, Ontario Racing Commission chairman Charles MacNaughton and other Racing Commission officials filed suit for libel March 30 against Damien, Weekend Magazine, writer John Hollsset, and 21 newspapers which carried the February 21 issue of Weekend Magazine. That issue contained an article about Damien's firing and his fight to regain his job.

MacNaughton claims that Damien libelled him in the article by stating that MacNaughton fired him because he was a homosexual. But in a front-page story on the Damien filing printed 15 February 1975, the Star quoted MacNaughton and Mail reporter Michael Murphy as saying that the Racing Commission, agreed last night that Mr. Damien was being released because of his homosexuality." The story was headlined "Racing chairman confirms steward fired as homosexual". MacNaughton did not see The Globe and Mail for libel.

It is clear that Damien's opponents only serve to undermine the defense of his claims. The OHRC is less than willing to act in a "sensitive" case involving a legal precedent and implicating the Ministry of Consumer and Commercial Relations, the department of the Ontario government responsible for the Racing Commission. At the same time, the Racing Commission is more than willing to allow the OHRC to do its bidding in claiming that gays in Ontario do not have no redress through the Human Rights Code against discrimination. Neither are they above taking cheap shots at Damien by seeking and obtaining the right to cross-examine him in his suit against the OHRC. No doubt they hope to obtain information which will aid them when Damien files his own suit against them for wrongful dismissal going to court.

Gaining status in the OHRC suit and the serving of notices of libel by the closest Damien's opponents can come to an offensive. But it is a weak and transparent offensive. These people have made allegations against John Damien for over a year, allegations which they were finally forced to admit, in court on

Gay Rights Now!

An empty slogan?

Not for the National Gay Rights Coalition, an organization working toward removal of all laws that discriminate against us. And for legislation guaranteeing our civil rights. Find out more by writing for our 10-point programme for change and a copy of the **NGRC Forum**, a news-and-views letter. They're free, but any donation would be appreciated.

Help make Gay Rights Now, a reality.

C.P. 2919, Succ. D, Ottawa K1P 5W9



**National
Gay
Rights
Coalition**

Metropolitan Community Church of Toronto



Worship Services: Sundays at 8 pm
Holy Trinity Church
10 Trinity Square

Church (416) 9799
Offices/Drop-In
Centre
20 Granby Street
Open evenings
7-12 pm
Distress Line
364-9435

Teaching God's Love for You

GAY ALLIANCE TOWARD EQUALITY

A civil rights
organization for
Gay women and men

Meetings: 1st & 3rd Wed.
Dances: 3rd Sat. each month
In the Grand Hall, 100 Union Bldg.
15 Bloor St. Ave.
Office: 193 Carlton St. (416) 964-0148
TORONTO

Bob Sands of the CEC, Tom Warner, President of GATE, Michael Riordan, GATE Education Co-ordinator and Max Allen (l to r) of the CEC at the recent GATE forum on the media.

Public forum castigates media's picture of gays

The mass media received some severe criticism for their coverage of gay people, at a forum being sponsored by the Gay Alliance-Toronto on March 24. The forum, Gay People in the News, drew forty people, including some representatives of the media.

Of 45 persons invited to represent the press and broadcast industries by GATE Education Coordinator Michael Riordan, only three showed up: CBC radio anchor Tom Warner, CBC television regional news editor Bob Sands, and Barry Zwicker, editor of *Contour*, a magazine devoted to media analysis.

The discussion quickly zeroed in on the fact that the media regularly presents sensationalized coverage of individual gays who conform to the prevailing stereotyped notions, while ignoring the gay community and the gay community and the gay movement.

An example of this practice, which was mentioned several times was the so-called "Ottawa sex scandal" which saw the Ottawa Journal and the Ottawa police collaborate in the public pillorying of some customers of a male prostitution service, driving one victim to suicide. The article was played by Gays of Ottawa in deriding the stingy witch-hunt and forcing official investigations into press and police misconduct has been deleted from media accounts of the affair.

The forum seemed to have some effect on the media. The Toronto Star published a fair account of the event the next day, the first time that a GATE forum has ever been covered by any segment of the media industry.

by Ken Popkin □

Italy

Gays sue the Pope

Four members of the Italian gay organization, GAT, are to sue Pope Paul VI for over \$200,000. The group publicly denounced homosexual behaviour, and thereby insulted homosexuals themselves, "using slanderous and spiteful expressions."

The Pope's outburst followed publication of an article by the gay French author Roger Peyrefitte in the Italian weekly magazine *Tempo*. Peyrefitte wrote that the Pope had had a gay relationship with a young actor between 1954 and 1963, when he was Arch-bishop of Milan.

When the article appeared, Pope Paul told a crowd of 20,000, who turned up for his regular Sunday blessing, that he had been made "the target of scorn and horrible and slanderous insinuations."

NEWS

gay rights bills presently pending. The ruling confirms that states have the right to prosecute gay people (and even unmarried straights) for acts between consenting adults in the privacy of their own home.

The decision was swift from both the gay movement and the liberal press. In Chicago gay activists from the Gay Rights Action Coalition occupied the US Attorney's Office, the Equal Employment Commission and the General Service Administration Office of Civil Rights. A demonstration with the support of 50 organizations was organized for April 17th.

The *New York Times* saw the decision as "retrospective". The *Boston Globe* stated, "In the constant struggle between liberty and order, liberty is losing ground."

The National Gay Task Force, which supports legal battle to the beginning, plans to have its case back to the Supreme Court for re-argument. It is hoped that supportive statements will be obtained from such groups as the American Bar Association and the American Psychiatric Association.

Although the court decision was a heavy defeat the NGTF will continue with its state-by-state campaign to repeal sodomy laws and achieve legal reforms.

by Tim McCaskill □

South African church breaks ties over gay issue

The National Synod of the Reformed Church of South Africa has decided to break ties with the Dutch Reformed Church over disagreements on theological matters. Among the areas of differing opinion are attitudes on racism and homosexuality.

A report recently issued by the Dutch Reformed Church suggested that homosexuals could be allowed to hold the positions of preacher, deacon, and church elder.

from Gay News Germany □

LESBIAN

The Queen's University Homophile Association is sponsoring a Lesbian conference the week of May 22-24. While focusing the theme of the gathering specifically on the condition of the Lesbian Movement, the conference is open to both women and men and the co-ordinating committee seems to be attempting to provide them with the opportunity to meet and talk. We have received an official communiqué but are told that there is to be a registration fee of \$5.00.

The steering committee of CGR will meet at Queen's that same weekend.

A feminist retreat is taking place May 22-24 in Bolton, Ontario. Again, no official word has come to us about it, but we extend to all interested women the invitation to contact TBP for more detailed information which is forthcoming.

Gay Lawyers

We need a gay lawyer who would be willing to donate her/his services to The Body Politic & Pink Triangle Press.

This would not involve a lot of your time. But we need advice on an on-going basis. Interested? Call The Body Politic 863-6320 afternoons or evenings.

On March 3, 1975 the Ottawa police department called a news conference. Superintendent Thomas Flanagan and Chief Morality Inspector George Zhukow were there to answer questions about "the most sordid investigation we've run into in some time. That was the beginning of the "Ottawa Homosexual Vice Ring" scandal.

Four months later. Not one of the 16 accused customers of the service has been jailed or fined. But one of them, at the age of 34, returned to his apartment after his first appearance in court on a charge of gross indecency with a short note: "Forgive me, I have no other choice," climbed to the 13th floor of his apartment building and jumped to his death. Eight of the accused required psychiatric care – not only because of the legal orders, but because of the deluge of telephone and telegraph calls they had to endure. Nine of the accused were either fired, suspended or moved to another job. At least one of the accused claims he was called "scum" and "pervert" and physically assaulted by the police.

Not one of the accused customers has been charged with a crime. Michael Gravis – the almost ridiculous sheep owner of the modelling agency – has been sentenced to two years less a day. Out of the "most sordid investigation" in recent Ottawa history, out of a front page scandal that ran almost non-stop over a month of daily newspapers, out of the thousands of boxes of taxpayers' dollars that furnish the "vice ring", out of the 18 arrests, we finally worked our way down to one 2 year jail sentence.

The others? Three await that One acquittal. Three charges were withdrawn for lack of evidence. Eight were found guilty. All the convicted men received suspended sentences or absolute discharges. Getting off easy? Ask the nine men who still have jobs. Ask the eight men who are still under psychiatric care. Ask the man who kept finding copies of the newspaper stories posted up in his apartment lobby. Ask George Duthie, after he'd been slapped up against the wall and punched in the head by the police. Ask the family and friends of Warren Zufelt, the man who took his own life.

There can be little doubt that the "accused" suffered far more grievous punishment than the one jailed men. Whatever the merits of his case, he at least received his sentence after due process of law. The others suffered severe social censure and in many cases lost their jobs long before it was established that they were "guilty". Something had gone terribly wrong with one of the most fundamental bases of Canadian law. The presumption of innocence until guilt is proven.

What happened? It was moral spring cleaning time in Ottawa in March of 1975. That city's moral custodians led by Mayor Larry Greenberg, were waging a vigorous campaign against body-build parlours, and the Uniform Modelling Agency must have seemed a much bigger plum. Nothing can establish a government's reputation as a moral defender like evidence that it is protecting our "children". As at The Body Politic, we have learned quite dramatically how reason goes out the window when people imagine that homosexuals are "raping on" children. All of the early newspaper stories had emphasized this aspect of the case. "Boys as young as 11", "as many as 100 boys", "a poor little kid out on the street", a newspaper carrier was accosted on his route" – all are quotations from the first stories to appear in the Ottawa papers. You can see the frustration these are intended to wrap up. Some young men, frightened by the scores into the muck, heads of deviates. The facts: no one was charged with acts involving persons under 14. The charges laid involved young men between the ages of 16 and 21. The prosecution's star witness was no bright-eyed kid hoofing it down Sparks St. with his bag of Ottawa Citizens – he was 17, tough, and a daily drug user. Who was told by police he wouldn't be charged if he cooperated. Who was coached by the

Anatomy of a Sex Scandal

What happened in Ottawa

by Gerald Hannon

Mountie, newsman, four others facing homosexual ring charges

Gross indecency

Guilty in sex case, man freed by judge

Four more Ottawa men charged in teen-aged homosexual ring

Sex scandal man jumps to his death

Boys hired for sex acts, police say

Man charged in vice case plunges 13 floors to death

IN BRIEF

- In March of 1975, sixteen men, clients of a "Male Modelling Agency", were arrested and charged in connection with a so-called "male prostitution".
- To date, eight men have been convicted (all but one pleading guilty), two have been acquitted and two have had their charges dropped. One man committed suicide. Three cases are still before the courts.
- All those who have been convicted have received either suspended sentences or absolute discharges. An absolute discharge means there is no criminal record.
- Only the organized of the agency have been sentenced to a prison term: two years less a day.
- The Ontario Provincial Police is conducting an inquiry into the way the Ottawa police handled the case. When contacted by The Body Politic, Solicitor General John Macbeth declared that he did not believe the report should be made public. He described the case as "a police use only".
- NDP Justice Critic Stuart Leggett has raised the case in the House of Commons in order to protest the harm done as a result of the names of the accused being printed in the newspapers. He is seeking an amendment to the Criminal Code to prohibit the naming of names in sexual cases.
- Vernon Singer (Lib.) and Michael Cassidy (NDP) have raised the issue in the Ontario Legislative. Both MPPs criticized the crown attorney's handling of the case.
- Two Ottawa policemen were arraigned in provincial court on April 20th on charges of assault with intent to cause bodily harm. Constable Robert Gervais and Sgt. Alain Methots, members of the morality squad, are accused of roughing up George Duthie, an alleged client against whom charges have been brought.
- Deputy Chief Tom Welch has said that both officers will continue to perform their regular duties. It is usually the custom to suspend police officers who are facing criminal charges. The arrests were made after consultations between Attorney General McMurtry and Crown Attorney John Cassells.

by David Gemmell

police on names and dates he admits he cannot remember. Who has been declared suicidal by two psychiatrists and detained in a psychiatric hospital in Ottawa?

The media hooked on to the "vice ring" headline and didn't let go. Some samples: "Boys in Slavery Ring", "Male Prostitution Ring Broken", "Another Ottawa Vice Ring". But they got the phrase from Police Superintendent Thomas Flanagan – he has since categorically denied using it but that it was his choice of phrase at that initial press conference is a matter of public record. That was only the beginning of the very peculiar and reprehensible role played by the Ottawa police force.

In order to get the maximum mileage out of the case for maximum public interest, they measured in clusters the names and complete addresses of all those charged – a few today, a few some days later over a period of three weeks. As well, the police used out-and-out deception to get the evidence they needed. They told many of the accused they were interested only in their sexual activities with the agency, and asked for their cooperation. Many of them were frightened enough to comply. These men were subsequently arrested, charged, and the "witness statements" were used to obtain "confessions". Interestingly enough, two men who refused to give witness statements were not charged. The reason for informing their lawyers were never approached again by the police.

As well, their "press conference" tactic insured that hearsay evidence against the accused would be published even though it could not have been made public once a preliminary hearing had begun. Section 467 of the Criminal Code provides that "in the course of the examination of the taking of evidence at a preliminary inquiry, the justice holding the inquiry shall, if application is made thereto by the accused or, where there is more than one accused, by any one of them, make an order directing that evidence taken at the inquiry shall not be published in any newspaper or broadcast before the trial". If the accused who made the application is discharged, or (b), if the accused who made the application is committed for trial or ordered to stand trial, the trial is ended. The accused, on the advice of their lawyers, would certainly have availed themselves of this provision in the code, considering the nature of the charges. If they had the chance, by holding a press conference, the police made sure they didn't.

There were two forces at work destroying those 18 men in Ottawa. One was the police. The other was the press. Both the Ottawa Citizen and the Ottawa Journal consistently employed the phrase "vice ring". Now that phrase suggests that the accused were in some way connected with the organization of a prostitution service. They were not, of course, they were merely clients and largely unaware of the actual organization. To use a headline like "Warren Gravis Commission Chief Charged in Ottawa Vice Ring" suggests a vast network headed by scandalously highly placed civil servants. This represented extremely irresponsible journalism, particularly considering the fact that the names and addresses of the accused were printed in full in all of the stories.

There's been a lot of public agonizing over that particular issue – especially since Warren Zufelt's suicide. It has been set up as a difficult choice between "the public's right to know" and "the presumption of innocence until guilt is proven". The editors of both the Citizen and the Journal seemed editorially about that one, and both admitted that the case could perhaps have been handled better. Neither, of course, seems to have taken any steps towards setting up a code of ethics or set of guidelines applicable to any future cases of this nature. The dichotomy, in any case, is a lousy one. The presumption of innocence is one of our most basic rights, safeguarded in the Criminal Code and sanctioned by centuries of tradition. The public has a

"right" to know that a crime has occurred, its nature and its location. It is also a right to "right" to know full names, addresses and occupations when it is clear that the publication of that information will result in the punishment of the accused long before a trial has begun. It is a question on the same footing now as a rather flimsy conception of the relative importance of citizen's rights.

Most disturbing perhaps is the evidence of police/press cooperation. In at least one case, we were able to implicate a certain reporter to have known of the appearance in court of one of the accused had he not been tipped off by the police. Both the prosecution and the defense had taken some pains to prevent a leak. It had been assumed that the accused's psychiatrist, that he was suicidal, and that any publicity might be fatal. A reporter was at the hearing. Besides the prosecuting attorney, the defense and the judge himself, only the police knew when the event was to take place. The reporter has refused to divulge his source of information, and even though he was made aware of the precarious mental state of the accused, he published the story. Happily no suicide followed. But if anything illustrates the needless pursuit of sensationalism in a city press aided by its police force, this does.

What happened? There can be no doubt that a badly organized and almost absurdly obvious prostitution service existed for a short time in Ottawa. Equally certain is the fact that it was known to be staffed by young hustlers and not "innocent" children. And that a fairly wide cross section of Ottawa men were willing to avail themselves of its services. Now if the law had followed a reasonable course of justice, the service would have been shut down and the agency together with the people would have passed away. All very tidy – happens in heterosexual circles all the time.

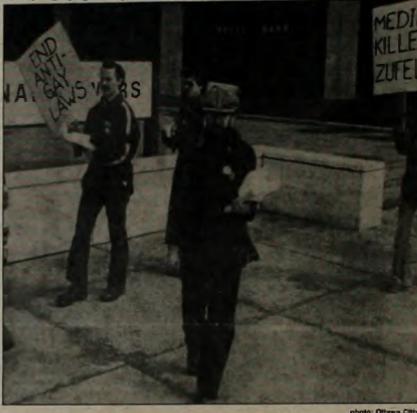
That this was not the scenario is one of the pressing reasons why an investigation into the "homosexual ring" is so needed. (See box for details of attempts to date.) Some of the factors at work, of course, are clear. In any heterosexual case involving prostitution, the customers are never charged. But when the charges of "gross indecency," "indecent assault" and the like don't apply simply because the age of consent for heterosexual acts can be as low as 14. But there's more to it than that. Homosexual scandals involving big names have generated very marketable newspaper copy for a long time. As well, Ottawa is a city of gay men. Ottawa at the time – a civil government obviously looking for a crusader image. But some very important questions remain unanswered: why a two-month investigation was necessary when a police cadet could have blown the case open in a few days; why it was necessary in order to collect an impressive list of customers' names? why the officers accused of assaulting Dutrieu had not been suspended even after an internal investigation has occurred and they have been charged; why the "sexual orientation in press statement" technique as a matter of course, what sort of pressures were brought to bear on the 17-year-old witness, why relations between the police and certain members of the press seem so cozy; why police saw fit to send their own lawyer to the court to sit in the court room to see if he could identify a man against whom charges had been dropped so that new charges could be laid. The gay community must not rest until answers to these questions have been provided by an independent investigation. The list of questions includes at least one open gay individual.

The Ottawa "homosexual vice ring scandal" shows what tragedy can follow upon the combination of gay, cloistered, press irresponsibility, questionable police practices and discriminatory legislation. We must point out that over at least one of those factors – cloister. We should not fail in our efforts to persuade gay people how easily

scandals of this nature collapse when gay and straight people and prostitutes services, in fact, demand for their very existence upon a relatively large body of men who have no other access to sexual satisfaction. Men who can not be "seen" in bars or baths or Heaven forbid – a gay organization. Men who are frequently swalloved all the crap that straight society hands out. A society that has put the position of having no other

outlet for their sex. On the basis of society's own rules and then arrests and punishes them when they finally rise to it. If there is any lesson for gay people in the Ottawa mess, it is that "out of the closets" is more than just a catch phrase to shout at the world. It is a call to remember the difference between life of openness that gives you access to a variety of sexual partners, and the possibility of one day facing an ugly death 13 stories down. Think about it. □

The role of the movement



Gays of Ottawa demonstrate outside Ottawa Journal building. photo Ottawa Citizen

One thing separates this "homosexual vice ring" case from the many that have preceded it in history. That is the involvement of the organized gay movement.

Gays of Ottawa were pressuring both the media and the police from the beginning, and their actions can be seen as instrumental in alerting the public to the misdeanagements of justice which were taking place in the name of law and order. They were picketed demonstrations against both the Ottawa police force and the Ottawa Journal engaged much public sympathy for the men being brought to justice – a sympathy evident in the comments of bystanders in the many letters to the editor which almost uniformly condemned the newspapers' practice of printing the names and addresses of the accused.

It is also felt that the Ottawa-Carleton Social Planning Council's decision to support the gay community-based party on Gays of Ottawa's persistent denunciation of police/press activity. The council decided to launch a study into methods of laying sexual offence charges. Their "fundamental" opinion – they have been quoted as saying – is that a group of persons – were singled out for having certain sexual activities."

Less well known is the fact that they secured the support of Michael Cassidy, New Democratic Party MP for Ottawa Central, in pressuring John Clement, then Attorney General, for an official investigation. Cassidy was also persuaded to endorse the proposal that "sexual orientation" be included in the Ontario Human Rights Code. As he said in a letter to Gays of Ottawa: "I am prepared to endorse the efforts made by Gays of Ottawa and by other gay organizations to protect Ontario citizens against discrimination on the grounds of sexual orientation... I am sorry not to have done so before the tragic death of Warren Zufel. His suicide traumatically illustrates the pressures suffered by

homosexuals when they live under the fear that their sexual orientation might be disclosed in public."

In an attempt to draw public attention to the part played by the media in fueling the scandal, Gays of Ottawa brought a suit against the Ottawa Citizen and the Ontario Press Council, a watchdog organization made up largely of papers in the Southam chain. Their presentation asked that the Citizen be condemned "for its false and misleading statements about the arrests of the arrests. The Citizen did not decide in their favor, but the complaint itself helped keep the injustice before the public, and did at least provide a cautionary injunction from the Council to other papers considering naming names.

The above affair illustrates the wisdom of the National Gay Right Coalition's decision to push for the abolition of age of consent laws. Most of the acts charged as "crimes" would not have been crimes if they had occurred in a heterosexual context. At worst, they would be acts of mutual prostitution services can expect to be charged with being found in a bawdy house – a relatively minor offence. Gay people in the same situation face the much more serious indictable offense of gross indecency – particularly if the prostitute is under 21.

Without the involvement of the gay movement, the Ottawa scandal would have run the same course as so many others have – a course littered with wrecked lives and with no voices raised to denounce the discrimination, the lies and the injustice. There were voices – but they were few. There were voices as well – voices refusing to let the media and the police and the public at large go smugly on their way fondly believing that everything that had been done had been done in the interests of protecting the children. Those were our voices – the voices of gay people in the organized gay movement. □

The push for an investigation

On May 6, 1975 The Body Politic wrote to Attorney General John Clement and demanded an official investigation into the conduct of the Ottawa police. We argued that "the behaviour of the investigating officers, particularly their public statements which spoke of a 'sexual ring' and 'homosexuals' as a threat and the possibility of any jury following the doctrine of presumed innocence", and "the exceptionally close relationship evidences between police spokesmen and reporters in this case does suggest that on that account also the behaviour of the police was grossly inappropriate."

On May 20th, Mr. Clement replied. It was a reply which neatly sidestepped the issue of an investigation by concentrating on the supposed danger to children. It seems both bizarre and incomprehensible to suggest that individuals charged with corrupting young boys should enjoy any special immunity from publication", and "it is still an offence for an adult to commit an act of gross indecency with a child". His last sentence "So far as I am concerned there is no need for an inquiry and there will be no inquiry."

Gays of Ottawa also demanded a full investigation as early as April 29th. They received an identically worded reply. The two responses were sufficient to the occasion.

Evidence of police impropriety, however, has been gathering for over a year and became virtually impossible to ignore. Last month the Ontario Provincial Police conducted an internal inquiry into the handling of this case. Its report has not been made public. To have one arm of the police investigate another is not however, our idea of a fair and impartial investigation. The Ottawa Police Commission announced as early as April 19th that it would look into allegations of "police improprieties", but the objection still holds. We can expect nothing but a white wash when any body investigates itself or any closely related body.

Call for an inquiry continue. Very recently, a bill has been introduced outside the Legislature that in addition to investigating the police, the Attorney General of Ontario should be investigating the crown attorney's office. Even the lawyer for the two morality squad officers who made all the arrests has called for a "full public inquiry" into the conduct of the two whom he felt were being lied by the press. And this paper, in a letter dated April 13, 1975, called on Attorney General Roy McMurtry "to authorize an official investigation by an independent body."

Given your MPP's call or drop a line to Mr. McMurtry. Let them know that you think that the real scandal in Ottawa last year was not what a handful of gay men did but what the police and the press did to their lives. Tell them you want to know what really happened in Ottawa in the spring of 1975. Demand an investigation. □



Assault on the Ivory Tower

Doug Wilson vs the University of Saskatchewan

by Peter Millard

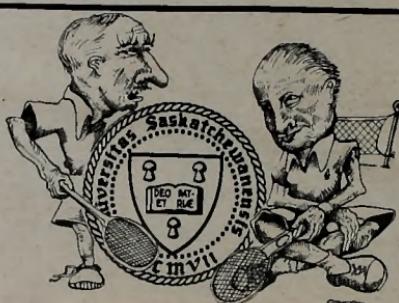
Peter Millard, former president of the Saskatoon Gay Community Centre, teaches English at the University of Saskatchewan. As a senior faculty member of the English Department, he was in a unique position to both observe and participate in the debate which raged within the University over the Doug Wilson affair. He analyses those events below.

J.B. Kirkpatrick is a distinguished looking man, grey-haired and tall as a railroad ball post. He is the Dean of Education at the University of Saskatchewan, Saskatoon, which means that he is one of the leaders of a school system which, like all other school systems, is primarily interested in training people to conform. He retired this year, and it is exquisitely ironic that he ends his long career, inadvertently, with a truly revolutionary. For it was his decision to implement Doug Wilson that set in motion events that resulted in a huge tilt to the cause of gay liberation in Saskatchewan and to a lesser extent in the country at large. Now that a bit of time has elapsed, it might be useful to recall these events in order to place them in some sort of perspective.

You may remember that Doug Wilson was a graduate student in the College of Education, but taught two undergraduate classes. He was slated to supervise students in their practice teaching until Kirkpatrick said no. Due to anger, naivete or possibly honesty, Kirkpatrick actually announced the reason for his decision: Wilson had placed an ad in the student newspaper for a Gay Academic Union and had used the college as a reply address. Wilson's known affiliation with the gay community, Kirkpatrick later rationalized, might jeopardize the college's relations with the public school system.

Support for Wilson was mobilized in a manner of speaking. A Defence Committee was formed, made up of gay community activists, but also of sympathizers from the College of Education, other students and non-gay members of the community generally. It discussed with Wilson what the effects were likely to be if he continued to oppose Kirkpatrick; there would be widespread publicity, notoriety and possibly injury to his career. Wilson was determined to stand his ground.

The committee saw the battle operating in two areas. One was amongst the public at large, the other in the University community itself. A press release was issued and brought instant response, proving that any gay issue is still first class media bait. Reporters and TV cameras descended on the campus and gave the story maximum coverage. The normally moribund Saskatoon media, Phoenix, surprised everyone by providing vigorous and fair coverage, which indeed it maintained throughout the case. National newspapers and TV picked up the story. The University administration tried to remain silent, but eventually the President of the University and Kirkpatrick announced a press conference. Dr. R.W. Begg had only recently assumed the leadership of the University, and had done so amidst considerable contro-



Dean J.B. Kirkpatrick

He looks the way an American President ought to look – tall, dignified and amiable. He is just retiring after twenty years as Dean of Education. Before that he held various administrative positions in physical education. His institution, he claims, is not commensurate with his physical presence. A University newsletter describes him as "a man who has always been interested in finding better ways of doing things educationally." Small town school principals feel

officer. He has a ready laugh and talks rapidly, except when asked an awkward question. Then he stops and whistles. He also whistles when his ever-present pipe to gain time. His crooked eyebrows remind some of Mephistopheles. Others find him elfish. The right wing likes his conservative stand, but an increasingly large section of the University is unhappy with his dedication to the interests of big business and at his habit of giving preference to the University against another. On more than one occasion he has described himself as a Staff Officer. Staff Officers always back the decisions of officers below them, they must be ruthless in drawing blood, their favorite tactic is divide and rule, and their main objective is to survive. Gayhood amongst the troops cannot be tolerated.

President R.W. Begg, M.D., C.M., O. Phil. (Oxon), F.R.C.P.C (C) O.C. Dr. Begg became fifth President of the University of Saskatchewan in March, 1975 after a distinguished career as a pathologist and military

version; this was his first crisis. His performance at the press conference was maladroit and, to gay people, infuriating. Kirkpatrick's decision was purely a "man against" one, he declared. It was wrong to say that there had been discrimination at the University because supervision of practice teaching took place off-campus. Wilson suffered because of all this exposure, the student went on, it was his own fault since all he had to do had chosen to go public. He would be happy to ask around the School Boards to see if anyone would take Wilson, and if so, there would be no problem. The President then had something new to add about University policy on discrimination. He said that no acknowledged homosexual man or woman could be a Don of Residence (a faculty supervisory post in the student residences).

While the debate was receiving national attention, with Wilson appearing on "As It Happens", on TV news interviews and at rallies in other centres across Canada, the Defence Committee directed its attention to the University community. It printed pamphlets outlin-

ing its position and demanding the reinstatement of Wilson together with a University policy against discrimination. Gay activists in Wilson's group made a heroic effort to reprint their liaison. Understanding Homosexuality became for a very light deadline, and the committee distributed about 1,000 copies. A demonstration was organized to coincide with Fall Convocation. Convocation, coming from Saskatoon's Civic Auditorium dressed in their finery, met about sixty demonstrators, mostly full academic dress, carrying placards and making speeches about Saskatchewan's University of Sexual Discrimination. Chancellor Diefenbaker avoided the crowd.

On campus, the student newspaper, *The Sheaf*, was strongly supportive and urged the Administration with its usual belligerent contempt. At one point it brought out a special gay issue, and its correspondence column was open to change. The majority of the letters were positive, most of the opposing ones came from Christians. Among these was the following chilly contribution from

darkest Bible Bits

Does anybody know what time it is? I'll tell you what time it is – it is time that someone told the kids on campus what the Bible says about gays. I realize that most kids on campus don't know or care about the teachings of Jesus or the Bible. It is my hope that Doug Wilson's supporters do care but are among the ignor-

ant. The Bible speaks very directly to the gays. The Bible teaches: "You shall not lie with a male as one lies with a female" Lev. 18:22. "If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death" Lev. 20:13.

I realize that our society has drifted somewhat from the moral standards of the Bible. But remember everyone makes up a society. If the Bible teaches that a gay is worthy of death say to you and I as individuals going to stand up and fight on behalf of a gayist? Not I.

More literate, but hardly more chaste, was a long article by Alphonse de Valk, a former student at the catholic college on campus. He writes: "I want to demonstrate on religious, anthropological and practical grounds, that homosexuality was immoral and destructive and should not be tolerated." Their views should be rejected; their societies should not be afforded the rights and privileges of democratic organizations. This is not discrimination, but it is discrimination."

De Valk's main sources were the Wittenberg Report, two anthropological works dated 1927 and 1933 respectively, *The New Catholic Encyclopedia* and several articles in catholic journals. Attention in this national media gradually died down, although it revived somewhat when the Saskatchewan Human Rights Commission decided to try the University for violation of civil rights – the University sought an injunction and was successful.

Technically, the battle as far as the academic community was concerned would be decided in University Council. Council is a body comprised of all full-time faculty plus some senior administrators, with the President as Chairman, and it is supposed to act as the main advisory body to the University. The ramifications of the fight before them. There now began a period of time within Council too complicated to recount in detail. What follows is a bare outline. The President's tactic was to try to push the matter on to a committee. He asked Council to set up such a committee – not necessarily to recommend a policy on sexual orientation, but to decide whether or not it was advisable (remember, he had already announced a policy of partial discrimination). If the committee thought a policy was necessary it should then determine whether there should be a different policy for different colleges! Clearly, the President believed in hedging his bets. This opening manoeuvre was countered by a strong fight to ditch the committee and have the matter debated openly in Council, but the President's supporters were too numerous and the committee was formed. But one very important

Private Parts & Public Figures

Jane Rule reviews
three recent biographies

The Lonely Hunter

A Biography of
Carson McCullers
Virginia Spencer Carr
Doubleday, 1975, \$14.50

Amy

The World of Amy Lowell
and The Imagist
Movement
Jean Gould
Dodd, Mead & Co., 1975,
\$14.50

George Sand

Curtis Cate
Houghton Mifflin, 1975, \$17.95

If Curtis Cate had been writing about a man as influential as George Sand was not, nothing would be gained. It is hard to believe that he would have devoted the amount of time he has to her private affairs. This is not an error in itself since it has been a common fault of biographers to trivialize the personal relationships of great men, to delineate their sexualities as if they were authority. George Sand's relationships with other people were exorbitantly important to her, but Curtis Cate comes to them with all the prejudice of a man who assumes that a person's sexual and maternal love are the centre of a woman's life, any woman's life. The author promises to be the most prolific and by her contemporaries considered to be the greatest writer of the period. That bias colors all his interpretations of her relationship, and he fails to understand any of her, much less legitimate them, into the sexualities of women. His condescension and sexual platitudes, coupled with the physical weight of his book, make it often more inviting to hurl than to read. Of George Sand's mother's bad temper, he says, for instance: "She had entered the age of menopause and was trying to reassure her passionate feelings, she sought an emotional outlet in tempestuous 'scenes.'" George Sand's mother had real grievance enough not to need that sort of old husband's tale to explain her anger. Even when he does not condescend, his sexual promiscuity is obvious. Of Alfred de Musset's taste in women, Cate must comment that he went "from bewitched marquises to musk-scented sluts." It is no wonder that a man so gross in his notions about heterosexuality cannot deal with the sexuality of women.

Nearly all George Sand's intimate relationships were with men, and, with the exception of her husband and a couple of others, they were men younger

than she. Cate makes a great deal of George Sand's many affairs at the same time that he works to explain them away. Her masculine dress was more practical for riding in the country, the only costume that would let her into the pit for cheap tickets to the theatre when she was running short of money. And, though he is fond of the image of her as Alfred de Vigny's "A man in turn of physique, language, sound of voice, and boldness of expression," he restricts these qualities to her writing self and always interprets her relationships with men as either childlike or maternal. "All humanity [George Sand] was still erotic and didactic, and she was always ready to hurt her husband's 'masculine pride to realize that he could not overcome his wife's basic rigidity.' As a more mature woman, she restricted her lovers sexually because, according to Cate, in a motherly way she cared for their health. Chopin was consumptive, and, apparently, except in the early stages of their relationship, George Sand insisted on abstinence. A lover after Chopin also developed consumption. Cate does not speculate that George Sand in her minority might have been drawn to men, who probably wouldn't make great sexual demands on her.

The relatively new freedom of biographers to discuss the sexual nature and experience of their subjects should be welcome to anyone seriously interested in the nature of human sexuality, for we have been treated to our public persons for too long as if they were like the sexless dolls of our childhood, mankind dressed in period to play their parts only in the public show of politics and the arts. But, as George Politis by very unusual acts in themselves, in his narration tell us much about the person whose total identity and experience are involved. Biographers, like the rest of us, have been culturally conditioned to think of sexuality as "the private life of the body" beneath concern of other human interests. Confronted with the possibility that sexuality can be a significant, perhaps even integrated part of a person's life, identity and experience, few biographers seem capable of using such material with the balance and tact that it deserves.

The difficulties should not be minimized. Evidence has often been destroyed, and, even when it exists in diaries and letters, it is material more likely to be distorted than discussed. Of aristocratic problems and political decisions, most biographers seem as inhibiting as the language itself for in-depth and genuine expression of experience. The compounding difficulty, which should be of greatest concern, is the ignorant bias of biographers, most of whom accept responsibility and accurate researchers of the period, few of whom seriously consider their responsibility to educate themselves as to the psychological but social bases of

sexuality. Even if one wanted an education of that sort, it would not be easily come by since those texts which exist are in the large majority worse than useless.

All three of the biographies to be reviewed here, *George Sand* by Curtis Cate, *The Lonely Hunter* by Virginia Spencer Carr, and *Amy Lowell*, are worth reading for anyone interested in Amy Lowell, George Sand, or Carson McCullers, all of whom were gifted writers. Each of the biographers has been meticulous in the ordinary requirements of research, Cate and Carr unfortunately giving in to the temptation of hyperbole. Carr's book is a good one, peripheral detail than is useful or clarifying, but at least they provide good source books if not always interesting reading. None of them is equipped to handle the sexual material presented. Doubtless this is the general idea about George Sand as a lesbian, though abundant, was simply malicious. In any case, for all the men she was involved with, there was only one woman who importantly attracted her, Marie Dorval, an actress. In fact, she had been born into their relationship. In Marie Dorval's often visits to the theatre to George Sand and spent the night, a habit explained by Cate as simply one of convenience since Alfred de Vigny, Marie's lover, would be asleep at that hour and George Sand would be up to go to bed by the time the night. He does not fail to deal with the fact that, except for Marie Dorval, George Sand reserved those hours exclusively for her writing. "That the tête-à-tête occasionally become (sic) a corps-a-corps is possible though I personally doubt it." He doubts it because George Sand was obviously by the idea that she was too masculine. Cate goes on to say that, therefore, she "must in any case have been a gauchie and timid lover." It seems, quite to the contrary, that she pressed her affair with Marie Dorval so urgently it finally caused a break with Alfred de Vigny. George Sand wrote across a pliant letter George Sand sent to Marie, "I've forbidden George to reply to this Sappho who bores her."

At pains to prove she was not a lesbian, Cate also wants to be sure he does not give the impression she might have been a lesbian. To do this, he alteration today, for though she took a strong stand against marriage, she was not in favor of granting women the vote. George Sand, in these dangerous times, must not be made a model for contemporary women, but be retained in the role of matronly lady of the arts. The fact that her reputation as a writer has suffered since her time makes it the easier to focus on her as a woman who, though dedicated to democratic principles and an advocate of them, refused as ludicrous the suggestion that she run for office.

The point is not that George Sand was a lesbian or a woman's liberator. Her life

Our Image

The Body Politic Review Supplement

Books
Mass Media
The Arts
Number 3

Our Image

Books Mass Media The Arts

What's In "Our Image"?

As gay people, we see ourselves being portrayed by our culture in innumerable ways and in various media and art forms. The books by us and about us proliferate; they need to be reviewed and analysed. The traditional forms of "high" culture - art, music, dance, theatre - are beginning to incorporate gay themes or characters, with varying degrees of success. We should be assessing what they do for mass media - the daily press, television, radio, which reach millions. It is crucial that we monitor the coverage homosexuals receive there. Gay people are attempting to uncover our lost history and we want to share some of that research with our readers.

Our Mistake

The name of the author of the Lord Hervey feature in our No. 23 issue was misspelled. The correct spelling of Jim's last name is Dubro.

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Contributors

Barry Adam is a doctoral candidate in sociology at the University of Toronto and a member of the Gay Academic Union.

Chris Beardsell is a 22 year old socialist and feminist who has been involved in the campaign for abortion law repeal and in the gay liberation movement in Toronto. She is currently the co-ordinator of the Committee to Defend John Daniell. Michael Conway is a student of ballet in Toronto.

Graham Jackson is a Canadian poet and playwright. A collection of his short stories, *Gardens*, has just been published by Catalyst Press.

Bruce Larson is a 22 year old student in the Theatre Program at the University of Toronto.

Peter Leonard has taught English for ten years at the University of Saskatchewan and is the president of the Gay Academic Union on that campus.

Brian Mossop, a 25 year old translator, is an active member of both the Gay Alliance Toward Equality (Toronto) and the Communist Party of Canada.

David Roche, born in Montreal, works at The Playwright's Co-op in Toronto.

Jane Rule, author of several novels and the recent bestseller *Lesbian Images*, lives and writes on Galloo Island in B.C.

Ian Young was one of the founders of the first Gay liberation organization in Canada, the Equality of Toronto Homophile Association. A well known poet, he lives in Scarborough, Ontario, and runs Catalyst Press.

rapher who wants to dominate her as no man in her life had been able to. Necrophilia is hardly the most clarifying sexual stance for a biographer.

If the abundance of Ostal in George Sand works to bully its subject, the same failing in *The Lonely Hunter* tends to trivialize Carson McCullers. Virginia Spencer Carr does not lack sympathy for her subject. She is far more sophisticated than, I suspect, most readers can be to a gifted writer who seems to have had little gift as a human being. Egotistical, emotionally dependent, physically frail, Carson McCullers was a clinging tyro in her relationships with other people. Elizabeth Bowen, who invited her twice as a house guest, said: "I always felt Carson was a destroyer, for which reason I chose never to be closely involved with her." Reeves, her weak and abusive and abusive husband, continually telling her he would finally kill himself. Only Tennessee Williams seems to have lasted the course of her life, faithful in his indulgence of and admiration for her. It was a life with enough melodramatic urgency, crisis and catastrophe to have made a fairly hair-raising life seem tedious, at times tragic story, and in this sense, the other players, like W.H. Auden, Greta Garbo, Lee and Katherine Anne Porter, are plentiful enough in themselves to present challenging technical problems to keep them in their minor roles. Carr, however, continually interrupts the thrust of that life with domestic trivia, medical speculation, futile attempts to get Carson to talk only for the interviews that granted her, and finally tentative explanations of Carson McCullers, designed, for the most part, to keep her from entirely asperating her reading audience as she did most of her live audience with drunken antics, not very good piano renditions, and cries for help. That Carson McCullers was a remarkable woman, that work she did against the pressure of both real and imagined illness, finally crippling strokes, is due to her own remarkable dedication as an artist and to the uncritical and unwavering support offered to her by her mother and later by May Robson, who also attended her in the last bedridden years of her life.

Car's attempts to define her own McCuller's sexual nature and involvements are neither so obtuse nor so defensive as Cafe's with George Sand. She is more often descriptive than analytical, and she doesn't fall into the obvious psychoanalytic traps that make McCullers often seem like a Freudian mine field. Though Carr does spend a good deal of time examining the relationship Carson had with her mother, who proclaimed her daughter's genius at birth, frankly favored her above the other children, and tended her in illness as if it were not simply the first but the only responsibility of her life, Carr does not automatically associate this dependency with Carson's passions for women all through her life. Carr's attempt is to make that range of Carson's sexual nature simply a fact. "Not to be interested in sex with men... was as much a part of her physiological make-up as having two legs, arms, a heart, and a brain." As it is, this is why Carr also says of Reeves, "she was incapable of coping with his wife's sexual inclinations or of helping her to become more heterosexually oriented."

The passions Carson McCullers conceived for people as diverse as Greta Garbo and Katherine Anne Porter, her prostitute mother as a young genius worthy to worship at the feet of Katherine Anne Porter, who stepped over her in order not to be late to dinner) were consistently rebuffed, but her involvement with Erte Mann and through her with Anemarie Clarac-Schwarzenbach was of a different order since with these two women she seemed to find an all-embracing rapport, and perhaps she was closer to it with Anemarie than with anyone else. Her desire to be loved rather than beloved, her belief that the roles could not be reciprocal, were sources of insight in her work but made her own life ludicrous and painful much of the time. It wasn't bisexuality, as Carr

Carson McCullers



Taking us by and large, we're a queer lot
We won't be tamed, we won't be tamed. And when you think
How few of us there are in town, it's queerer still.
I wonder what it is that makes us do it,
Singles us out to scribble down, memphis,
The fragments of ourselves. Who are we
Already mother-creatures, double-bearers,
With matrics in body and in brain?

From "The Sisters" by Amy Lowell

Amy Lowell



George Sand



tentatively suggests, which was at the root of Carson's unhappy relationships with people, but a preoccupation with herself, complete denial of her environments, a fierce dedication and severe illness. But at least this biographer doesn't make an authority of her ignorance, and it is better for Carson McCullers to suffer at the hands of sympathy and a profusion of not clearly structured expertise than the hands of a misinformed expert or biographer.

Jean Gould is sorry that Ada Dwyer Russell, the woman Amy Lowell lived with for many years, did not write anything about their relationship to contribute uniquely to the desire to know more. She is troubled with a psychosexual conflict such as Amy Lowell's: "Without that testimony, Gould dabbles in a number of popular theories. She claims a 'dominance of masculine genes in Amy,' a boyish 'girl' as much as a girl 'as if she had literally sprung from her father's loins.' It is typical of her style to offer first a bit of unsubstantiated medical lore and then add mythological reference so that Amy Lowell is never in danger of being presented as a woman. She is, however, a woman larger than life as she was. But, as if uncertain that the genetic theory is sound enough, Gould also explains Amy's being a Tomboy as the result of her having as companions her own age and younger than her brother, and the sisters she adored them. The balance for this earnest analysis is a comic story about Amy's signing a letter to her parents, 'Your loving son, Amy,' because she could 'spell' daughter.'

Amy Lowell's cross sex-weights even in adolescence contributed to her own sense of herself as a 'great, rough, masculine, strong thing'; but it did not make her anxious or shy of other girls her age. "She seemed to gravitate toward the prettiest girls in school." In her diary, she added, "I am not a tomboy, but I am a tomboy." She wrote: "I feel very much in need of a very intimate friend, a friend whom I should love better than any other girl in the world and who would feel so toward me... we should love to be alone together, both of us." In her memoirs Amy Lowell admitted and obviously achieved in her relationship with Ada Russell was part of her larger pride in her identity as a Lowell, one of the great and wealthy eastern families, and in herself as a poet. The early attempts of her mother to teach her conventional moral values, refusing her a chance to make a male role in a play, making an effort to see her properly married, were only temporary distractions from the character she would develop. There were rumors of a fiance who left town, a separation for a third husband, a separation of seven years, and when Ada Lowell was in a deep latitudes for a long time. The biographer, while admitting that some were convinced there never was a fiance, makes much of Amy Lowell's suffering from unrequited heterosexual love not only in her experience, but later in her relationship with Carl Egert, as if these, too, could explain her final sexual choices.

If Amy Lowell had wanted a husband, she could have purchased one not only with her actual wealth but with the power of her might have been too proud for such a solution, but she would also have been at a loss to know what to do with one, for, she herself explained: "I cannot help admiring and generally falling in love with, extreme beauty." After seeing Duse, the famous actress, performing in a play, she followed her, becoming her idol to Philadelphia." She later courted Ada, also an actress, with the same energy.

Always attracted to the theatre, Amy Lowell was a real actress herself. She loved to act, and she did it well, and she thoroughly enjoyed the reading and lecturing tours once she was an established poet. She liked to "play" herself, a large, forthright woman who smoked cigars, part of that pleasure being to unwrap a cigar was like "undressing a lady." And she carried herself into her business dealings with publishers and editors in the same way,

assured, hard-headed, proud.

Amy Lowell and Gertrude Stein were almost exact contemporaries, and Gould claims that they both contributed to the lives they led, to the liberation of women, lesbian or otherwise, the world over. "The difficulty with this claim is that the life Amy Lowell and Gertrude Stein both led was based on social privilege. Neither was dependent on the need for survival. Amy Lowell had even less political consciousness than Gertrude Stein. Only at the end of her life did Amy Lowell develop paranoia about her classes of people, and then poor working class women in the rooms owned by her family, and then her concern was not for them but for herself. Liberation for Amy Lowell was entirely a personal matter.

Sex roles are very much linked with power, and a great many of Amy Lowell's maniacisms and fastas, which are offered as secondary sex characteristics indicative of her sexual needs, may have been much more importantly related to her desire for power, not necessarily in a sexual sense, but in all, including the power which she fought to be recognized not just as the sister of the President of Harvard University, not just as a Lowell but herself, an accomplished poet. One of her poems was to have been President of Harvard more importantly as "the brother of Amy Lowell." In her relationship with Ada, though she may have wanted to assert her authority, there are indications that it was a far more equal relationship because Ada insisted on a society stay at her home in organizing Amy Lowell's life, on freedom to visit with her family and friends as she chose. Amy's nickname for Ada was Peter, as if it were important to lift her, into, into an identity of privilege.

As a biography Amy is the most interesting and the most convincing and public person into focus together. Though Gould can introduce some conventional regrets for Amy Lowell's failure in heterosexual love, she happily acknowledges that Ada was the source of Amy's sexual fulfillment. She also accepts her repulsion toward heterosexual love had not been checked -- to her tragic disappointment at the time -- she might never have been more than a Boston clubwoman and society matron running a seminary salon." Gould ends the biography by quoting Amy Lowell's "In Extremis," whose mood is evident in just a fragment:

You go, earth-heaven-
I do not think you,
I take you
and live.

Perhaps what these biographers all fail to do is to deal with the reciprocal pressures of sexuality and society, the part money and privilege or lack of it play in sexual identity, how little "feminine" and "masculine" traits have to do with sex at all but with power or lack of it. At least both Jean Gould and Ian Young, in their biographies, are aware of their subjects though they may not always understand it. Curtis Cate, for all his assertion to the contrary, has not been able to reduce George Sand to his own needs, and, though this is, by far, the best biography of these women, George Sand remains the most politically conservative because she understood the relationship between private and public lives, even if her own was imperfectly related to her knowledge.

We do not want or need biographers who compare the lives of their subjects with boyishness or political theory or analysis and judgement. What is required is the knowledge that, if sexuality is a legitimate subject for the biographer, the clichés of the culture are not sufficient for dealing with it. Explaining or explaining, sweet-sounding, or political theory are, at the point, RESTING their blame to their wholeness in our perception of them is the job of biographer and citizen alike. As long as who and what we desire are treated as broken off secrets of our lives, trivial for men, all consuming for women, we will go on understanding very little about what it is to be human, in public or private. □

Books

The Lesbian in Literature

A Bibliography

Gene Damon, Jan Watson and Robin Jordan (eds)
The Ladder, 1975, \$7.00

The Male Homosexual in Literature

A Bibliography

Ian Young (ed)

Scarecrow Press, 1975, \$10.50

We are only now beginning to realize the extent and range of the homosexual literary tradition. How many of us can remember the first time we read it? Not so long ago it was virtually impossible to find a list that would direct us to literature about ourselves? Discoveries were usually accidental: we might stumble upon a gay character in a novel or intuitively sense the homoerotic elements in a play. But until recently hardly any of us would have found anything that was unequivocal or inspiring or even marginally positive.

These two bibliographies provide a map of previously uncharted territory. They complement each other very well, dealing with the most important English and American male literature. Gay literature may have been ignored, dismissed and suppressed throughout the centuries, but when you put it all together it turns out to be not such a modest compilation after all. The *Lesbian in Literature* has over 2500 entries, and the *Male Homosexual in Literature* over 2000 more. They should be considered essential companion volumes in any basic library collection on homosexuality.

Of course, the kinds of fiction, poetry, drama and autobiography that get cited and discussed are usually varying quality in both volumes. Many selections are not by gay authors, and therefore may present a distorted view of homosexuality. The *Lesbian in Literature* has undergone a significant change in content in this regard. When it first appeared in 1975 and was updated in 1977, it contained only in homophile circles, it contained a classification system of A, B, C, and T. The letters correspond roughly to major or minor content, repressed behaviour content and trash. The second edition also uses the same classification system, but when it first appeared in 1975, the T section numbered over 2000, in the second almost none remain. Gone are the most lurid formula titles like *Wanton Desire, Gang Girls, Lust Lottery* and *Dieville*.

The passing of pulp fiction from the lists is hardly a cause for rejoicing, especially when it is replaced by commercialized and homophagic representations of lesbians, but it does provide a valuable source of raw material for the study of stereotypes and social attitudes. An interesting attempt at such an analysis appeared in the special *Lesbian Feminist Issues* section of *The Ladder* in August, 1975. At least now no lesbian should have to resort to the frisson fodder of (male) middle America to read about herself.

Ian Young's gay male bibliography contains a bonus of four essays on gay literature by Richard Poirier, Richard Norton and Young himself. These are general surveys of the gay novel, gay drama and gay poetry to supplement the booklists, as well as an eloquent indictment by Norton of the lit crit industry for the systematic suppression and discrimination against gay literature in its publications. Norton pinpoints the problem as the "very curious assumption that homosexual writers express a merely homoerotic sexual truth arising from the ghetto of their experience, while heterosexual writers are somehow capable of expressing universal truth."

The task for the critic-gay-liberator,

then, is to give the lie to this assumption by having a really needed restorative investigation of gay literature. The bibliographies will be of considerable help to them. This is not to say the reader-gay-liberator will not find the guides useful as well. There is still a place for a handbook of gay lit, since annotations are non-existent. Busy readers would have welcomed more hints at content.

How complete are the bibliographies? That is very difficult to assess in such an under-researched field. The subjects are so varied that the beginning of a long line of ever-more-specialized compilations and they will serve as important catalysts to others. No doubt there are people already harumphing at the omissions of titles by less obscure authors. The editors of both books would no doubt be pleased to hear about them. Let them know.

by Ed Jackson □

The Making of the Modern Family

Edward Shorter

Basic Books, 1975, \$16.50

The family as we know it is an internal institution, and its changes are important to give power, for it is within the family that we are raised surrounded by heterosexual models, and it is the family that later excludes us. Gay life necessarily takes place outside its bounds.

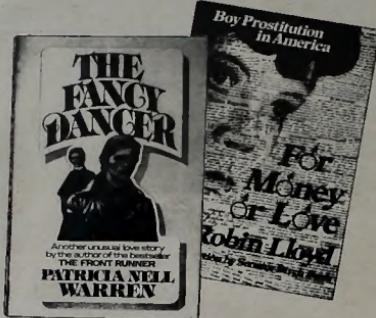
Before the changes in sexual habits and sexual standards that accompanied progress today, there was an earlier revolution in Western Europe and North America around 1800 that destroyed the traditional family. The changes were in three areas -- mate selection, the mother-child relation and the relation of home life to community life. *The Making of the Modern Family* draws on old records to document the lives of the mass of people (not the upper crust) in these areas before the last "sexual revolution." And it shows how there then appeared in the individual's experience of life what Shorter calls a surge of sexual desire, a longing for sexual fulfillment, and objectives in one's life so that emotional ties to other people go to the top of the list and more traditional objectives get ranked further down.

These traditional objectives were basically of an economic nature. To begin with, mate selection was a central objective for the eighteenth century did not live from wages but on an income derived from owning property like a farm. A central concern was the expansion and orderly inheritance of this property. Marriages amounted to a contract between two lots of property and a means of identifying the property. There was naturally a great concern with child legitimacy, pre-marital female chastity and making a good match, property-wise.

But with the capitalist labor market, there appeared a class of wageworkers whose income did not come from owning property but from wages. The new property objective was "Romantic love" (writer Frederick Engel's term "individual sex-love") became possible among this group of people. Shorter's evidence is a massive increase in the number of illegitimate births, with reasons to believe this resulted from more pre-marital sex, and a change in who was selected as a mate. There was a general increase in males of the same age, and by implication an increase in personal preference.

This raises an interesting question for the gay reader. Were other forms of sex also more prevalent after the breakdown at the bottom of the social ladder? Or were these forms never as hemmed in? Or did they become more restricted than ever with the appearance of the modern family? Shorter only mentions this matter in passing. He asks why, given pre-marital chastity, female chastity in traditional society, people engaged in other erotic activities such as masturbation and homoerotic acts. Unfortunately, he only tells us what he learned about masturbation, implying that it was not common until after 1750. But

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Nuclear family (circa 1950)

photo: Culver Pictures

his only evidence is that there was a sudden appearance at that time of literature denouncing the practice. Shorter is on shaky ground here (you can tell he is lacking evidence when his sentences start with 'I just cannot believe that...'). This sudden concern about prostitution could have been otherwise motivated: perhaps it was more open, or it came to be seen not as an isolated curiosity but as part of a more general threat to the social fabric.

Shorter also misses something, I think, in his account of how women were affected by the economic changes. They were more attracted than men, because they could not find employment for wages and thus obtain a degree of economic independence that would enable them to act more as they pleased. And there was a class difference here: vagrancy and good matches remained a concern for the propertied classes, but this group soon came to have a high standard of living. The wife alone could support the family. In this structure, women were available for intensive child-care (previously children had been neglected by today's standards). This meant a division of labor between the sexes even greater than before: these women no longer generated a part of the family income, which in traditional society had given them a certain status.

Now, toward the end of the nineteenth century – that is what Shorter misses – the family with a dependent wife appeared in the working class. The exploitation of third world countries enabled capitalists to pay some workers in the imperial centres wages high enough to support a wife. She might live, or could later be sent back to the home. This was the time when ideologies that divide working people came to the fore – racist theories were first elaborated, and sexism as we know it took hold. Women were denied equal wages, to cut back abortion, the Roman Catholic church propounded in 1968 doctrine of the soul entering the fetus shortly after conception, and in Germany the anti-abortion 175th article of the Penal Code was introduced in 1971. The 'counter-revolution' did not begin to abate till recently, another factor making changes in sex, marriage and the family appear new.

Shorter claims, confusingly, that despite the more elaborate division of labor between the sexes, there was a decline in their role, and, by which he seems to mean more empathy between the sexes. Here I think he may be misinterpreting modern male chivalry. Or else he is assuming that with the rise of what he calls 'domesticity' couples became 'soul mates'. His chapter on domesticity shows how in traditional society people socialized mainly within their peer groups, mostly of the same sex. Latin men were drawn from male socialization to family intimacy (kin group socialization), and among the middle class socializing with other couples).

The explanation is somewhat lost in the description, but it is revealing: 'As-

ccording to Villeneuve (a contemporary observer), in mid-twentieth century in Marseille were withdrawing from instant community contact. It was because that outside world – in this case bourgeois commerce – appeared less inviting than formerly." In other words, people fled to the home as a refuge from a world work increasingly dominated by cash values. The concept 'home sweet home', the 'nuclear family' – a concept that became dominant, spreading in the latter part of the nineteenth century to the working class. Daily social-emotional life became centred by necessity in this small, heterosexual unit, a far cry in all respects from traditional society. But I fail to see why Shorter would want to call this a decline in sex role distinctions. As long as men and women are raised to perform different tasks, the habits and mentalities of one sex will be forcing the other to the other.

At times, I got the feeling Shorter thinks the modern family is based on 'sentiment', with economic necessity secondary. But forming couples is not what defines the family. The key to the family today is the continuing economic dependence of the wife, arising from their roles as housewife and mother. Any lessening of that dependence (as is present, though I think Shorter exaggerates it) is a breakdown of the family as it now exists. Shorter explicitly states that the modern family grew around the mother's childbearing and the father's fleeing for refuge, rather than around the continuing economic linkage of pre-marital sex-love. These are first and foremost economic concerns, though they have obvious implications for 'sentimental' life.

And not only for heterosexuality. Homosexuality does not fit in with a society where marriage follows 'naturally' from the division of labor between the sexes. As the later changes, homosexual behaviour of a new kind become possible outside the traditional frame compatible with marriage (neuroticism, married older man with unmarried younger man). Sexual-emotional relationships between two people of the same sex, both of marriageable age, are one sign of change.

While it cannot be said that 'sentiment' has been replaced by a lack of economic constraint, Shorter is probably right in saying that the coming of industrial civilization brought, on the whole, an enrichment of sex-love for most people. This challenges well-worn Freudian assumptions. Moreover, the book suggested to me that not only behaviour changed, but also people's inner feelings and desires. 'As we believe' these were the same before 1900 as they are now, just the product of a basically constant 'libido'. Shorter, more traditional here, tends to see sexual desire as an unchanging and autonomous force, and that is disruptive of social order and inherently incompatible with lasting relationships. He suggests the increase in sex-for-pleasure within marriage has made the family, formerly centred on domestic intimacy, unstable. An alternative view is that it will

be disruptive in any society like ours, where the predominant mode of living, lasting, is a socially mediated unit like the modern family, based on economic compulsion and sexual inequality.

I have not looked at Shomer's description of changes in the lives of children, or at his historical method. I have not statistics and I am basing on them is so interesting, and he conveys what he learned in a very readable way, though I found his sense of humor a bit precious. My main criticism is that he seems to have a desire to know about quite a bit up his mind whether or not he is a Marxist. Besides small things like writing "capitalism" in quotes, as if there is some question as to whether such a thing really exists, Shomer does have a class-based analysis of the changes he describes, but it gets lost in the often more interesting picture of a "sentimental revolution." Still, the book gives a real sense of the family as a changing institution. It's miles above the sociological trivia we are constantly exposed to.

by Brian Mossop □

Male Armor

Selected Plays, 1968-1974

Marin Duberman

Dutton, 1975, \$10.75

Marin Duberman is an intellectual slouch. Unlike most playwrights who write to appear or reassure their audiences with safe and easy platitudes, Duberman's audience would dare to expect an examination of what it means to be a 'man.' As he writes in the introduction of this collection of his plays,

For many people concerned with that question, the writings of Wilhelm Reich have been of special importance, and many of us have been influenced by his recall Reich's broader concept of "character armor" – meaning, the devices we use... to protect ourselves from our own energy, and especially from our sexual energy. His strategies that help us grow a sex life, then, keep us from growing.

Unfortunately, we would be hard-pressed to link several of the plays that follow with either Reich's theory or Duberman's variation on it. The longest play in the collection, "Payments" which has only been performed in workshop, comes closest to illustrating the concept of "male armor." The play deals (in 1971) with a "beautiful animal" Bob, who with his wife Nancy, occupies a comfortable niche in Middle America. Their relationship is by no means a standard one, however, for as Duberman observes in his brief sketch of the play, "The beginning of the play, they are both clearly aware that there's more to life than a bungalow in New Jersey. Nancy, by far the more aggressive of the two, attempts to break out of the suburban mould by introducing her unemployed husband to a slick New York executive who provides her with a new job.

Bob, in his haphazard way, accepts a job with the "firm" and undergoes some sort of personal revolution. Whether this revolution constitutes a belated discovery of self-worth, an acceptance of his homosexuality, or what, we can't be sure. For, in the end, the play is left hanging, after too long by half, unenriched with ill-defined characters who have no real dramatic purpose (except perhaps in Duberman's erotic fantasies).

The same unrealized ambitions characterize five of the other plays. Each offers, it seems, a variation on the "brought up" in various stereotypical roles, but one is successful in dealing with the "entrainment" in theatrical terms – except, perhaps, "The Gutman Ordinary Scale" which has a kind of comic impetus that keeps things moving. The latter work, as its title implies, is a comedy of error and we see the distinct impression that Duberman's intellect which tends to be of the academic variety stands in the way of enriching any of the situations he has set up.

Only one play, "The Colonial Dudes", really works as a piece of theatre and, at the same time, as an illustration of two men groping to expand their psychic



Martin Duberman

photo: Roy Blakley

horizons. Ironically it is one of two plays in the collection by a gay playwright that does not deal in any with homosexuality. Both characters, a professor of English and a young student-poet, frankly disavow any interest in their own sex. If this disavowal is to be complete then their partner's inability to come to grips with their homosexuality. Duberman does not develop it. If anything, the relationship develops into a father-son-like bond, albeit with more tenderness and understanding than is usual in such relationships.

"Colonial Dudes" is tight and dramatically controlled; the character shading is subtle, masterful; and, above all, Foley and Wayne are so eminently likable. We want them to be gay, to touch or kiss, in a bad way, but Duberman never lets them to be, and no further. For homosexual characters, he gives us the situation, the "make-up," the setting, creating psychic Ties in "The Electric Map," and the ridiculous, posturing Adrien in "Elagabulus." Not much better really than what we've been given all along, a cheat, too, when we've been promised so much.

by Graham Jackson □

Understanding Homosexuality: Its Biological and Psychological Bases

J.A. Loraine (ed.)
1974

It is an inconsistent collection of articles from psychology, law, theology, and medicine, and a chaotic gay history of the authorship. For those who have yet to learn the "news," we discover that homosexuality has nothing to do with genes, hormones, body build, or any

other "biological basis" (despite the subtitle), or that gay people count among themselves no more transvestites than do heterosexuals. The most striking characteristic of the book is its structural and theoretical heterogeneity. One specialist in male homosexuality has something to do with hating women; another soundly refutes the contention. One claims feminine gender identity in gay men (using 1936 "evidence"); another observes that men are "more One" than women. Another avers an "erotic" (expressed by a member of the Clarke Institute of Psychiatry in Toronto) states that men who have contracted marriages out of therapeutic prodding "seem to be very happy for about a year, but, in the course of time, the wife becomes increasingly deteriorated and they were left with a virtually non-functional marriage and greater problems than those which they had had prior to therapy." (p. 32)

Liberal opinion seems to have become ambivalent, if not ambivalent-in-private and now stubbornly insists that no more "concessions" may be considered. Falbuth exemplifies the tortuous reasoning: Different age-of-consent laws must be defended because "It is not the age of consent that is important, but the age at which the male is first oriented to his male, and the female develops the innate ability to reject the advance of a male which the male lacks" (p. 163)! Public expressions of affection must be unthinkable because "all nations forbid the manifestation of deviant conduct, and the United States is no exception" (p. 163)! To equate homosexual and heterosexual co-habit in the same "rights" as the heterosexual." (p. 164) The "in-private" stipulation reasserts itself here with a vengeance. This article on Lesbians fails to rise above the general morass.

UH is a misleading indicator of the gay image in current establishment ideologies. The "understanding" it offers is cautious or patronizing. It is a "feminist" book with a distinctly early 1960s flavor – an anachronism before its publication, and a reminder that the struggle is only beginning.

by Barry D. Adam □

Amazon Odyssey

Ti-Grace Atkinson
Link Books, 1974, \$4.95

I found *Amazon Odyssey* trying to read. It is indeed an odyssey, although one containing an unfurling energy. Unfortunately the energy is sadly mis-directed. Perhaps the format of a collection of speeches and articles covering a span of five years (that is, from 1969 to 1974) is unworthy repetition and rapid change) is not conducive to contributing to a discussion of strategy and tactics for the

feminist movement. This confusion and futility is only exacerbated by the myriad of foot notes and cross references that were probably included to combat just such a charge. Perhaps, too, I had expected more than such a collection could hope to offer.

Many of the underlying premises in *Amazon Odyssey* lead me to very serious criticism. Atkinson's premise that sexism is the root of all oppression, her implicit assumption that women must be a minority unless she is a lesbian, and her smirky toward lesbians who have not come out or who have not done so with a feminist consciousness all seem to betray an insidious sexism. *Amazon Odyssey* betrays a lack of confidence in feminism, a lack of confidence in lesbians, a lack of confidence in the opposition as gay people, and finally, a lack of confidence in the ability of the struggle for women's liberation to succeed.

Capitalism as a cover for lack of confidence does not seem to be a personal independence on the part of the author, but rather from serious errors in her analysis of the roots and nature of the oppression of women. As a leading proponent of "radical feminism" Ms. Atkinson believes that all women are compelled to be a minority, which is counterposed to an oppressor class made up of men. I agree that womanhood as a whole is oppressed by the society we live in and that this society is male-dominated, but to extrapolate from that a theory such as that put forward in *Amazon Odyssey* is to grossly oversimplify hundreds of thousands of years of human history.

Atkinson does not explain how or why women came to be oppressed. Nor that it is compulsory for every contribution to the body of feminist theory to be, but the opposite of that conclusion in *Amazon Odyssey* can give the impression that women's oppression is the only (and perhaps to many readers, therefore unalterable) thus only reinforcing the lack of confidence expressed in the book. Atkinson's analysis (including her misdirected "class" thesis) threaten to seriously weaken the struggle for women's liberation.

Without glorifying life in early hunting and gathering societies, there is ample evidence that relatively small, stable and more or less equally different in so-called primitive societies than they are in our own. The necessities of the struggle for subsistence and the resultant communal organization of productivity excluded the possibility of class, racial, and sexual tyranny. It was only with the development of more advanced production (in agriculture and handicrafts) that there was a material basis for the private ownership and control of property and production. It is with the demise of collective control over providing for the needs of each member of a given

David Roche

3 Poems

Gertrude

To know Gertrude was not nothing.
To be chided by them, to be in their hands
and sometimes their kindly way of talking she had.
Helped, when the going was rough. Always her Strong, confident American way of agreeing
("Well, sure") when she wanted to.
Startled, then pleased the Sorbonne,
Oxford, and John Hopkins men.

When they brought word to me that Susan Hayward had died,
I'll cry remorse
and ordered another drink. Then I thought of Anne, a Lesbian friend
who I'd cheered her, loved the star. How come?
A tough lady in sentimental parts, drunkards, husband stealers
and the traitor in the room. See you up.
The Story of a Woman, a lady gay, set out the heart-throb
for my Anne. But who's to say? All that suffering.
At the hands of jail wardens and male wardens made her, maybe
Worth responding to. Machismo's masochism's triumph
over bravery? I want to live.

When I went to see Mark
he was, friendly, and
quite glad to see me.
As for me, I was a little excited,
having waited for something like
a year and a half for this to happen.

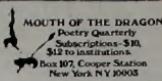
It was all legitimate.
We ran into each other on the bus, you
see.

And he said "Come on over, Steve's
away for two weeks and I don't have any
thing to do."

So I did.
He showed me around the house, I saw the
plants and the garden, the sunroom, the
piano, the robes to show that we lived
here. I saw the double bed. And a new
piano in the living room. I saw the double
bed. Standing in front of a window he
had a book, and he showed us his collection
of Chinese paper cutouts.

Pressed between glass, I was very excited
and said (slowly) they're near, between
glass. One or two more, come, I thought, I
and we can make love.

He was choosing his words carefully, letting
in enough space between paragraphs to
accept an unequivocal move, a look.
I gave one. We moved into the living room
I said "The time to move in."
I'm afraid to sleep with you again I did
not say. "There's more work there." You
won't love me the way I need it.
"Yeah," he said, "That's what they say."



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6/Our Image

Our Image

society that inequalities and oppression are natural. It is under such conditions that it becomes possible to view human beings – women and children within the family and slaves (of both sexes) within production – as property. With the division of society into classes, the word "property" is often understood to describe relations to property and production of slaves and slave owners, and the development of the patriarchal family, two kinds of oppression came into existence: class oppression (applied to both sexes) and the oppression of women as a sex (regardless of class).

It is arbitrary, artificial and depressing. It represents the process of building a strong, independent women's movement to a football strategy. Serious feminists should be engaged in drawing into action the largest possible number of women around those issues with which they are most concerned. As such a movement is built, positions along strategic tactics, allies, focal points for action, etc., must be made democratically by those involved. We do not need schemata from academics who are out of touch with the real lives of women today. We need conscious, democratic leadership in building a broad-based struggle that can

Young continues, he believes that "this is that happy time / I am the man". The main, but not exclusive, theme of the poems in *Common or Garden Gods* is love, the love of a man who is living in happier times and who is learning to act freely. They are celebratory and unashamedly romantic. As such, the gift is the ability to catch the sexual feel, the love and shift of a moment so that the reader shares the experience with extraordinary completeness. Usually the moment is one of quiet, happy union, and indeed happiness lingers around the whole book. But it is not easy, unthinking happiness; it has a single, secret meaning through it can only be familiar name and meaningful an awareness of change.

My most serious complaint against Young is that some of his poems have a literariness that can run dangerously close to banality. Such poems as "Letter to Bellingham", "Afternoon Rain", "8th and 25th Street October 1969" seem to be set in an inscrutable, uncommunicative space. No doubt they were significant for Young and his friends, but not necessarily for anyone else. In this subjectivity Young is merely part of the general trend in Canadian poetry and even if he is at fault, the literariness could turn out to be a future virtue. Curious readers of the future will well turn to some of these poems for their own sense of the description of a particular and interesting era. Let us call it Toronto Gay Bloombury. Its costume is jeans (but not too butch), its drink China tea and its voice Catalyst Press (and occasionally The Body Politic).

At the moment, however, the most significant poems seem to be those that are least particular, such as "Unspoken" and well wrought "Spoken", "Unspoken" or "Memoirs of a Public Speaker" and there are many other small feasts in the book. Young is a good representative of the new gay poetry, still a little tentative because it is not yet truly post-liberation, but free at last. He speaks for all of us who, to use his own words, have moved "Out of this room and into danger, out of danger and into life".

by Peter Millard □

AMAZON ODYSSEY

THE FIRST COLLECTION OF
WRITINGS BY THE



POLITICAL PIONEER
OF THE WOMEN'S
MOVEMENT

TI-GRACE ATKINSON

Women are a multi-class, oppressed sex, just as we are a multi-racial sex. Our society is still divided into a ruling class and the dispossessed majority, the working class. There is sexism and oppression among women just as there is racial division and oppression among women. To make such a statement is not to divide us from one another, it is to recognize divisions that already exist. It is because of these divisions – because all men are oppressed on the basis of class – that it is misleading to think of the basis of sexism to claim that sexism is the root of all oppression and to refer to women as a "class" as Atkinson does. The danger lies in obscuring both the real enemies and the potential allies of women. To be blind to such crucial factors is suicidal in any kind of battle and the logistics of battle is something with which *Amazon Odyssey* is greatly familiar.

Atkinson's position is that men are the oppressors of women and that our fight for liberation must therefore be directed against them. It is true that all class societies have been male-dominated (though it is more accurate to describe them as being dominated by a tiny handful of men). It is true that men are trained to act as tools in the oppression of women, but it is also true that most men are down-trodden, exploited and oppressed themselves for reasons such as class, race and sexual orientation. These men have a stake in the victories of feminism, not only because sexism is still the dominant regulation of society, but also because such victories will strike blows against the system that is responsible for all forms of oppression. Many men can and eventually will become our allies in a struggle to change this system.

The most telling indicator of Atkinson's lack of understanding of the need for unity whenever possible among different groups is her lack of confidence in working with other groups. In her article "Strategy and Tactics" (subtitled "a presentation of political lesbianism"), it is supplemented by a long series of charts and diagrams. This "feminist battle plan"

eventually include all women. This is where our real power lies, not in "learning to play war games".

Perhaps the most disturbing part of *Amazon Odyssey* is that which deals with lesbianism. Part of Atkinson's battle plan involves the utilization of a "vanguard" of women who have withdrawn themselves from all relations with men including and especially sexual relations. She labels lesbians "the buffer zone" and draws an involved and dubious analogy between our role in the women's movement and that of various elements in the working class movement. To her, lesbianism has political implications, not because it is and has been suppressed for centuries, but because it is a political statement (whatever that means) and nothing more. Consider this statement: "I have been called 'lesbian' and 'queer' often, though I am not a lesbian. I know of no Movement. And I am not my feminist politics." Or this one: "I am enormously less interested in whom you sleep with than I am in whom with whom you are prepared to die." A lesbian is a woman who falls into Ti-Grace Atkinson's vision of a "buffer zone". I have often resented being reduced to my sexual functions, in terms of who I sleep with, but I am still a member of the women's movement. To be reduced to a "buffer zone", because of who I do not sleep with, and by a woman who is supposedly the "political pioneer of Women's Liberation" and a champion of lesbians, is at best an extreme disappointment.

by Chris Beirrell □

Common or Garden Gods

Ian Young
Catalyst Press,
315 Blantyre Ave., Scarborough,
Ontario, 1976, \$3.95

In one of his poems, Ian Young recalls Cavalier's poignant hope that "Later, in a happier time / a man just like me/will appear, and act freely". And sometimes,

The Female Man

Joanna Russ

Bantam, 1975, \$1.25 (pbk)

It would be unfortunate if the cloak of Sci Fi were to make *The Female Man* invisible. The conventions of Science Fiction have a way of doing that for many readers. And *The Female Man* is certainly doing it in a most Sci Fi fashion. From the cover's wild soft thing in and out of flesh tones, hunting/ floating through a cosmic space, to the hype-for-type-sale cover blurb, "Across the boundaries of alternate worlds, beyond the boundaries of alternate realities, the only kind of man there is... The Female Man". Most people recognize the predictable sales pitch of this most unpredictable form of fiction. We should not be put off. Her publisher may have wallowed, but

A Frederic Pohl Selection

Across the boundaries of alternate worlds. Beyond all sexual boundaries, the only kind of man there is... The Female Man

The Female Man
A Startling New Science Fiction Novel by
Joanna Russ



Body Politic/June

Our Image

Joanna Russ has only dipped into those traditions.

Her character comes from several worlds. Janet is from Whalley where men do not exist and women love and live with each other. Jeannine is from a not-quite Manhattan of 1969. She is all wiles and matrimonial wiles; a mere shadow over most of the book. Joanna is 1975's "new woman" from the suburbs, a consciousness without courage.

Janet is I, Jeannine is I, Joanna is I, and finally, J (the author) is I. This fascinating Doppelgäng battles and coexists its way to a new consciousness. For the reader, and for Janet.

Joanna/Jane falls in love with Laura - the only central character who is not Joanna Russ. Jeannine, the clothes horse, is Joanna's past; Janet, the Whalleywoman/separatrix, her future. There is a sense of movement from one to the other but it is not a transformation. Joanna does not wriggle out of the used Jeannine, nor Janet cast aside the worn Joanna. They coexist and from that arises the revelation of metamorphosis. The butterfly is and is not a winged wonder.

At the end, the three are brought together by J. The author poses as a general in a world where men and women are battling to the death. That war can only be won if she can find allies in the worlds of the three J's who will help establish her bases.

She finds Joanna and Janet unwilling. They are in love with Laura, with women. She becomes impassioned about the injustice, "I and the war I fought built your world for you, I and those like me, we gave you a thousand years of peace and love and the Whalleywoman flowers nourish themselves on the bones of the men we have slain." But Laura is now.

Whaleaway exists for them already. It is Jeannine, the part of J still man-identified, who agrees to help her further the conflict. "You can take this the whole place over, you wish you would."

Russ' choice of the Sci Fi genre is an interesting one. Her book is well written, if complex, and she has avoided the business which has made that genre a home for the likes of Piers Anthony, and it may have made *The Female Men* just visible enough. It is being sold in suburban plazas that this journal, for example, will never see. And because of its sensationalism, look it is likely to be picked up by a great many ordinary people.

Sci Fi may still be *outre* in literary circles, but its popularity is unchecked in more diverse communities. The Female Men points new directions for soft core propaganda. A Sci Fi book is a radical alternative to the fantasy and the revolution, Nurse and Gothic novels. And why not? Popular education must be in the forms of popular culture. We can no more afford to shun this booming form of literature than to ignore Madison Avenue. The book is the medium after all. Use the right message and it can be used to tremendous effect.

The Female Men is artful, honest, probing, even correct. And it has the earmark of popular culture. What more could we ask? Only accessibility. If popular book forms are to be a medium for popular ideas it is less important that they be good literature than that they be read. Russ' style is opaque enough to warm the heart of the most elitist academic. She has eschewed the forms, but not the style, that delights that influential body of partisan idle and socialist rich.

by Merv Walker □

Theatre



photo: Mine Studios
Georgie Johnson (top) and Philip Shepherd
In a scene from John Herbert's new play

Close Friends

John Herbert

The Gracious Lady

Tennessee Williams
Phoenix Theatre
Toronto

Both "The Gracious Lady" and "Close Friends" are directed by John Herbert. He is the author of the latter play, and takes the title role in the former. It is a long and largely embarrassing evening.

"The Gracious Lady" is by Tennessee Williams, and Herbert has obtained the author's permission to move the play in drag. That is not inappropriate. It is a burlesque in any case; gothic froth. Williams kicking the cat right off the roof (hot tin variety). Coocality is not just any southern town, it is the southernmost town in the US: that crumpling green hillside town where all you have to pay to get standing room. Herbert keeps it all moving at a punch & judy

clip, and though no one actually did get hit on the head with a baseball bat, two extended farts got the biggest laugh of the evening. Herbert somehow managed to look both statuesque and vulnerable as The Gracious Fraulein, the decaying belle of the ball. The other parts of the rest of the cast bore no resemblance to their roles, though I occasionally wished that Graham Harvey had never seen Maggie Smith. The play's scarcely worth the mounting; Williams' over-heated world is close enough to parody to make self-parody a bit squirm making me wonder if it was ever written in 1969 and shown it. This is its first fully professional production. It is a bomb on all counts. Whatever Herbert's been doing over the last seven years, he clearly hasn't been in touch with any changes in the gay world or he would have kept this embarrassing one-acter under wraps. The title is heavily ironic: it's butch and tenn, though the play is all about the failed partners picking at old wounds. And in case you thought you'd seen the last of the doom-and-gloomers (that's where the homosexual character gets to die before the final curtain), both guys are dead as the lights dim on this one. Though I did look a few times, I felt the final moments would have been more appropriate sans.

Herbert has a wooden ear. He writes the most uncannily stilted dialogue I have ever heard on stage. Neither Georgie Johnson as Jon, the pretty one, nor Philip Shepherd as Lord, his brutal former lover, could ever sound natural and plodding lines. But I could forgive inadequate writing if Herbert weren't just handing us the same old crap. He is a gay playwright, something of a national figure, and admirably devoted to the development of Canadian theatre. If it were for that reason alone, I might say I would not feel I had the right to say he owes us a good gay play, but I'm afraid his stature involves that responsibility. I cannot help but feel that he will continue to fail as an artist for as long as he fails to find new and meaningful responses to his homosexuality, and ours.

by Gerald Hannon □

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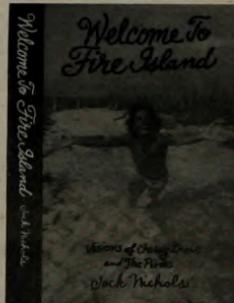
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Our Image

Thinking Straight

Lawrence Collinson
Bruce Larson (director)
University College Playhouse, Toronto

Thinking Straight is not a complex play. It is a housing come-up, illustrating the mental conflict of a gay writer who, stationed at his typewriter, is composing the familiar heterosexual romance. On one side of the stage, a woman appears who plays the role of the beloved - with the exaggerated passion of a 1950s housewife. This is the author's imagination in her script, *The Moods of Love*. On the other side appears a young man representing the protagonist's gay conscience who interrupts the author's attempts to create with constant reminders that what he is writing is clichéd, dishonest terms of his own sexual experience and longing of his gay audience. Of course, the writer's gay conscience triumphs and, in the end, we witness the synthesis of gay sensibility and creativity.

The play was given a satisfactory production in the intimate space at the U.C. Playhouse, a theatre ideally suited to plays with small casts and limited set demands.

The idea - the gay writer's responsibility to write on gay themes - is an important and interesting one, not often presented in gay theatre. In the future, we hope that the idea will receive a more thorough exploration by more and better playwrights. For the meantime, we should thank director Bruce Larson and company for doing any gay play with a positive outlook.

by Michael Conway □

Books

Homosexual Acts

Ed Berman (Editor)
Inter-Action Inprint, London, 1975.
\$4.25

Homosexual Acts: a collection of five one-act plays, aroosn from the Gay Sweatshop's season at the Airport Free Theatre in London in 1975. The Gay Sweatshop is a collective of gay artists whose aim is to break down the stereotyped response to the homosexual. Their method is to offer a theatrical alternative which relates gay activism to actual products. This volume is the product of their endeavour.

The first of these plays by Robert Patrick, "One Person", is a monologue told to one person, a supposed lover, in the audience. The story deals with the character's life in the late sixties moving from a nervous breakdown to a party to a bar scene within the framework of the affair. While the play is witty and light, the one person involved is played a high camp queen. A positive attitude towards both his relationship and the gay scene is maintained, however, mainly because the 'one person' remains such an enjoyably and sympathetic character. Patrick's second play, "Hard and Fred", tells the story of the relationship that develops between a man and his ever changing lover.

His third play, "The Haunted House", is the only full-length play in the book. It deals with a playwright and his exorcism of the ghost of his dead lover who has committed suicide. The exorcism occurs through the appearance of a straight night-visitor who looks exactly like the dead lover. Somehow this play seems to be the most realistic of the collection. The characters are more developed and the theatrics more in focus than in the others. Patrick once again employs a 'high queen' for the major character. His works all seem to include one gay character of this genre.

Of the other two plays, "Thinking Straight", by Lawrence Collinson, is the most interesting in concept. In this auto-biographical play, Collinson shows the playwright's internal conflicts during a

rehearsal of a gay-themed homosexual love story. The conflicts lead him to come to terms with his own homosexuality. The play is very didactic and the arguments do not always follow through. Its heaviness over-balances the humor intended.

"Ships" by Alan Wakeman is a trilogy of plays dealing with brief encounters between strangers in the night. The first, "Coffee", deals with a straight gasman who comes to a gay man's house to fix a gas pipe. At first the play shows only what is said; then it is redone showing also what is thought. Gasman and customer begin to talk through. The second play, "Tea", deals with the gay man's encounter with a psychotic woman he meets on the tube and takes home for tea. The woman, in repeating speeches made by her mother, reflects many of the views about gays held by society. The third play, "Wine", concerns a gay man who meets Jesus and bears him bread and wine, before two drunks. One drunk ends the play on a positive note by calling gays "the children of the future". There is too much Jesus imagery here and like all the plays in this trilogy the situations are too contrived to really succeed.

As one would expect from a gay show, enjoyable plays that show different aspects of the gay life in a positive light. While not plays that would inspire the individual to great deeds of gay activism, they do not deal with the gay life as solid and full of self-pity. The collection is a step forward in the development of Gay Theatre as a viable form.

by Bruce Larson □

Theatre

City Nights

Sky Gilbert
Cabaret Theatre Company
Toronto

City Nights, a play with songs, is so inept, not to use a harsher adjective, it hardly deserves reviewing. For seven-and-a-half minutes, we are treated to the dreary emotional entanglements of three couples - one of whom is a mystery of the emotion, a self-styled professional voyeur and, by the by, owner of the tacky bar where the couples all converge at the play's high point (or low point, depending on your capacity for charity). Her, seeking up the ambience and the wristy balloon, gets really getting off the hook. In a play with a plot so convoluted, called *Miss Irene*, they all experience some kind of personal revelation. What the revelation constitutes in each case remains a mystery to me. The author, you see, neglects to link the couples in any dynamic way; they come on do their bit, go off, come together, without anything ever really getting off the hook. That is, until Mr. Gilbert doesn't have any idea what he should know what to do with those he has. He doesn't see the dramatic links between ideas clearly enough. The play fumbles and stumbles along for what seems like hours because Mr. Gilbert has no control of his material.

At any rate, the gay couple turns out to be a superb ensemble, thoroughly unpretentious, and disarming. But in the extreme, is heavily interlarded with accusations, insults and juvenile sexual innuendoes. One flaps his wrists a lot (still the evening's only decent performance) by attractive David McCann) and regrets being gay. The other is a third-rate playwright - one assumes Mr. Gilbert, bungling in a bit of wishful thinking here and there, has been brought to cause his lover flaps his wrists. The segments involving the gay couple are all singularly devoid of insight, originality, respect for characterization, etc. All we need right now is another would-be playwright doing yet another hatchet job on gay folk, whether inadvertently or not.

by Graham Jackson □

The Ivory Tunnel



Thomas Meyer (right) with Jonathan Williams

photo: Ian Young

Small Press Books

A verse from Thomas Meyer's *The Umbrella of Aesculapius* (\$7.50, The Book Organization, Elm St., Millerton, N.Y. 12546).

A slim-waisted Kellie boy,
copper faced with comely thighs
in blue & gold
loin cloth
comes his rythm through
Mihoan halls,
full-lipped & almond-eyed
His beauty, grace & shape
dazzled the archeologist's eyes,
& hid his secret below the belt.
Today this age celebrates
that boy.

6. Psyche's night

finds him flinching in the dark
handing light.

A calm look, lit from within, from one of the rare younger poets to have his own timelessness. There are drawings by Canadian artist Paul Sinchon.

Even Eros

stop
caught
midair
by your
eyes

Allen Ginsberg's *First Blues, Biggs, Bellads & Harmonium Songs 1971-74* is a collection of songs, some of them impromptu, with Bob Dylan and others. "Now the raw blues of America sings & some of the music is included."

A favorite of mine has been reprinted, *Joe Brainard's I Remember*, a haphazard memory chronicle of childhood and adolescence in the '50s. It reminds you of a thousand forgotten truths and events, and makes us all of them. This and the Ginsberg are \$3.50 each from Full Court Press, 249 Bleeker St., New York, N.Y. 10014.

John Wieners was one of the pioneers of openly gay poetry in the late '50s. His new book, *Behind the State Capitol or Cincinnati Pike*, is published by a gay man in his basement, Good Gay Poets (PO Box 277, Austin, Tex. 78701, MA 02123) at \$4.95. The free-associative poems, eccentric capitalization and other primitives will put off many who appreciated Wieners' earlier lucidities. But you, dear reader, might have a taste for it.

I reviewed Hayvland Femi's first book, *Poems From a Love Affair*, in BWP 19. Her second book, *Love Falling Forth* (\$4.25 from the author, 746-B 16th Cathedral Ave., NW 4000 Washington, DC 20006) is sometimes too wordy, rhetorical, difficult to speak. But Femi is at his affecting best in "Take Me, Memory," "For the One Phaedra Loved" and others here.

Influenced by Cavafy (and who better?), she has managed the direct lyrical voice of her lover better, and deepened its affection, desire and need. Femi is attractively designed by Doyle Moore and deserves a wide audience.

Tim Dugos' *Outlines for 3 works* (Lucy & Ethel, 1437 Rhode Island Ave. NW, #608, Washington, DC 20005) is a slim, patriotic chapbook of just 7 pages.

It includes "The Sex Tour" at the U.S. Marine Corps Memorial ("four beety men straining to erect big flagpole"); in Arlington National Cemetery where "homosexuals (probably) gather at night". Instructions for an intriguing and educational tour are carefully detailed. There is also a "variation" involving a blue tour-guide's hat and some erotic nostalgia. The Sex Tour is Tim's Bicentennial project and I fervently hope he gets a chance to carry it out... I'd also fancy him in a tour-guide's hat, any colour.

John Mintz's latest is *Skyliners*, light ramblin' without the bite of some of his journalism (I have in mind his *Fag Rag* piece on the Garrison-Shaw witch-hunt in New Orleans). But *Skyliners* has a fine portrait of the author, looking as though he's been in a leather jacket, wearing a tug-boar, and glimpses of all sorts of queer in various urban centres ("a dizzy young queen named Philip who was studying to be a midget - anything to be near make-up"). It's \$1.00 from Manifest Destiny, PO Box 57, Dorchester St., Dorchester, MA 02124.

Stories of a gay man in another culture in the first time in another culture are collected in *Songs From the Philippines* by Peter J. Peters (\$7, Exposition Press, 900 S. Oyster Bay Rd., Hicksville, N.Y. 11801). They are straightforward for the most part, though would the author really have "reported to the police" the boy who patted him on the seat of his pants if it happened in America? I doubt it!

Also on tap: William Barber's *Getting Over It: Eight Sonnets*, poems from a falling love affair (Hodderly Press, 226 Rose St., San Francisco, CA 94102).

The *Collected Books of Jack Spicer*, who has been an influential force in American poetry both before and after his death in 1959 (Scribner's Sons, PO Box 2620, Los Angeles, CA 90025); a rather uneven collection of poems from Jack Addison, *City Joys* (Release Press, 203 Carroll St., Brooklyn, N.Y. 11231); a new collection of stories, *Love & The Waiting Game* (Oberon Press, 555 Maple Lane, Ottawa, Ont.); by David Wilmot, who was in the news a few weeks ago for his "honestly candid boyhood memories of Cornwall and Canada"; *City Walls* is a special issue of the gay male poetry magazine *Mouth of the Dragon*, devoted to the work of Paul Mariah and Kirby Congdon (\$2.50 from Box 107 Cooper St., New York, N.Y. 10003); the poet Robert Pinsky's *Master Poem*, The Poet at Work (Milkweed, Box 962, S. San Francisco, CA 94080); and "parodies and imitations" as muckily done as his *The Gift to Be Simple*, though I much prefer Peters when he's being himself... Frank Shaeckelton (*Old Rocking Chair*, \$4.50, Vantage Press, 516 W. 34th St., New York, N.Y. 10011) is, I'm afraid, not much of a novelist. He should have stuck to the night club circuit.

by Ian Young □

amendment did carry, the committee would have to recommend a policy. During these early debates in Council, anti-gay sentiment was fairly strong; there was talk of the unsuitability of homosexuals in "sensitive" positions and of the right to demand a doctor to discriminate. There were some bitter moments. For instance, I remember listening to one professor taking a strong line against gays. What I knew and he did not, was that one of his children was gay and attended the Gay Convocation. Certainly the right to discriminate would not give. On the other hand, there were good moments. A gay student whose father holds a prominent position in the University asked me how his father had voted, expecting the worst. It was good to see the look on his face when I told him that in fact his father had voted positively throughout.

When the committee to recommend a policy on discrimination was formed, it was soon clear that here again there had

led to invite student participation, and the Student Union made sure that two student representatives were added, both of whom were sympathetic to the gay cause, or at least objective.

Actually, the Student Committee (as it came to be known) faced an agonizing problem. With the eye of academic Canada upon them, even they realized that it was unthinkable for the University formally to announce a policy of discrimination on the grounds of sexual orientation. At the same time, they knew that they had to support the President, the Dean of Education and administrative privilege generally — after all, the committee contained two Deans. The obvious solution would have been to bring in a recommendation of no-policy, and let the administration decide what to do with that. But the mandate of Council seemed to prevent that escape, and visitor after visitor to the committee insisted that some sort of policy, one way or the other, was essential. It was a

indeed intended to give deans, department heads and other administrators the right to prevent admittance of homosexuals from taking on certain outside duties at the sole discretion of the deans, for instance. The supporters now was to remove the offending section, or at least to ameliorate it by amendments. Several such amendments failed, though each time by a small majority, so that when it came to the final vote, to adopt the no-policy — most Wilson supporters had given up hope. But it was now late afternoon, people were slipping away to the comfort of the Faculty Club and marathons, and there were one or two strong speeches. Whatever the reason, when the final vote was taken, the motion to adopt the offending section was carried. The committee, then, was now recommending to the Board of Governors that there should be a policy of non-discrimination, and specifically that discrimination should not operate in the appointment of Deans of

imitation that the issue had surfaced at all. Now it had to be dealt with and talked about openly. The old cosy system of tacit agreement between gay and straight administrators was shattered. Towards the end of the Council debate, Dean Schmeiser was arguing against an amendment that would have required University officials to read only to written policies of outside bodies. That was unwise. Some administrators, because these bodies would naturally have to take a harsher stand if their policies were public, it was much better to have nothing in writing, then one could quietly persuade them to be more liberal. He was told clearly and firmly that gay people were no longer interested in such policies, and that it was better to let us ourselves and we wanted things open.

Thirdly, it became more and more clear as the struggle went on that what the administration was really concerned about was not homosexuality but power. Wilson's role, for the administrators, was not that he had publicly admitted his homosexuality, but that he had challenged Kirkpatrick's right to make a decision — what the President had called a "managerial" decision. I suspect that had we grasped this point more clearly earlier on, our tactics might have been slightly different. The real concern of people in power is to protect their power.

My last point is the most important. It dawned on some of us after that last Council meeting that the real victory on campus was not that Council finally adopted a liberal report. The real victory could be seen by comparing the last Council meeting with the first. In the first meeting, a considerable amount of anti-homosexual feeling was expressed. At the final meeting there was no sign of it. No doubt without realizing it, most people had come to accept the fact that gay people were here to stay and had to be accommodated somehow. The process, to be sure, was not smooth, but the significant change is clear. First came shock, when for the first time in many people's experience, the subject was spoken about openly and when some people even calmly mentioned the fact that they were gay. But there is a limit to how long one can remain shocked. Familiarity takes away the shock factor and creates a quasi-tolerance. The process might be called psychological acclimatization, and it is one of the effects of activism that more conservative gay people might not have considered. Perhaps this point struck me personally, because for many years I favored the "quiet approach". I still do, but I have come to realize that we need those who will, without drawing public attention to themselves, prove by the very way they live that anti-gay attitudes are wrong. But I became more and more convinced that activism works, and works a lot faster. I offer these words to the more conservative readers of *The Body Politic*, if such there be. Of course, the real victory on the campus of Saskatchewan is a superficial acceptance only, and the real task of education is just beginning. Amongst other things, incidentally, we badly need intelligently written pamphlets of gay dialectic directed towards specific subjects, such as education, medicine and religion.

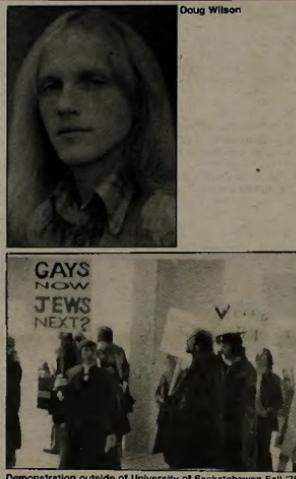
Altogether, the Doug Wilson controversy has been a great boon to the gay cause in Saskatchewan. It has given new heart to the outfront members of the gay community, has caused others to come out and has stirred the consciousness of those still in hiding. Perhaps it has given a jolt to those who might be anti-gay legislation. There have been small pockets of support elsewhere. One practical result is that, partly due to this case, two faculty unions in eastern universities have included in their contract a clause banning discrimination.

Recently there was a party at the Faculty Club for retiring members. A further consolidation, Dean Kirkpatrick was there to give a good speech. He ends his career in education, while Doug Wilson begins his. I cannot help thinking that this is a good sign for the future. □

Dean Kirkpatrick (left) and President Begg at press conference



photo: Saskatchewan Star-Phoenix



Demonstration outside of University of Saskatchewan Fall 75 Convocation in Saskatoon

"For many years I favored the 'quiet approach'... but I become more and more convinced that activism works, and works a lot faster."

been manipulation. The chairman of the committee was Law Dean Douglas Schmeiser, a Roman Catholic, well-known for his support of people some involvement with civil liberties work in the past. One could trust him about as far as one could throw Otto Lang. Another member was E. McCullough, an unusually devout lay member of the same institution, Father de Valk. McCullough, a physician specializing in legal hair and writing gay rights papers opposing Wilson's actions. Three other members of the committee were known for their right-wing stand on almost every issue, while the remaining two were nondescript academics, not known for anything in particular and certainly not for revolution. Many non-communist members showed up at the composition of the committee. As one of them wryly put it, there were three qualifications for membership — Roman Catholic, neo-fascist or dead. Indeed, the continued bias in the way the issue was handled probably won us a good deal of support. Fortunately (and typically), the compilers of the committee had neglec-

ted dilemma for a conservative upholder of the status quo.

In the end, the Schmeiser Committee came up with a remarkable document. It endorsed the general principle that academic qualifications and competence only, and not sexual orientation, should be considered in assigning University duties; specifically, sexual orientation should not be a factor in choosing Dons of Residence. So far so good, but then came the catch. The report went on to say that in areas where the University had to make appointments in institutions within the community, it should be "aware of and responsive to the policies and requirements of others". Elsewhere in the report, there was an ominous statement about the need to support "administrative responsibility". Under the circumstances, it could double-think was probably inevitable.

After a long delay, the report came before Council on 23 March, and a long and sometimes angry debate followed. During questioning, it became clear (in case anyone had any doubts) that the vague phraseology quoted above was

residence. It was victory, even if of a somewhat symbolic kind. By the end of that meeting, some of us were too exhausted to enjoy it fully.

There are several things to be learned from the experience in Saskatoon, some of which are applicable to other experienced gay activists. The first is that if Saskatoon is any indication, there is far more sympathy for the gay cause than perhaps we realize. I was deeply moved by the willingness of my non-gay colleagues to give public support, sometimes at the possible risk of harming their careers. The gay people in such as the Women's College Student Union and the Human Rights Commission came readily to our aid, and the powerful Saskatchewan Federation of Labor passed a motion, at its conference, protesting discrimination. Often, we discovered, all we had to do was ask. Perhaps gay people are too often in the minority.

Another point to note is that the straight establishment is perfectly happy with the ghetto system. The most familiar reaction of straight university people throughout the struggle was one of

concerns of those still in hiding. Perhaps it has given a jolt to those who might be anti-gay legislation. There have been small pockets of support elsewhere. One practical result is that, partly due to this case, two faculty unions in eastern universities have included in their contract a clause banning discrimination.

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See news story page 3

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The Marketing of John Damien

by Gerald Hannon

It was a great piece of marketing, and like most successful ad campaigns, it's working.

The Weekend Magazine appears as a Saturday supplement in 21 major papers covering 10 provinces, and has an estimated readership of some 5 million.

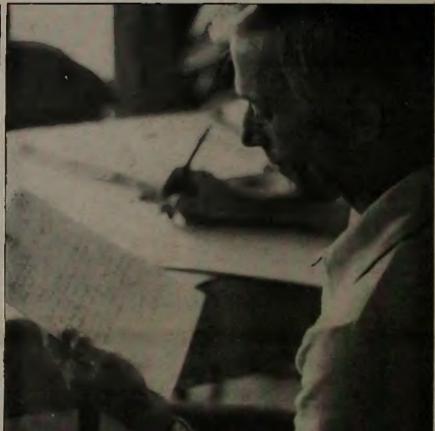
Content is absolutely predictable from issue to issue - there is at least one sports feature, the last two pages are devoted to full-colour hummies, there's a political cartoon, and there's even a personality number. Something for everyone in the 31 member Canadian family.

The issue dated February 21, 1976 had something, ostensibly, for us. Sandwiched between a 4-page colour spread on "Super Series '76" and seven recipes for bat cookies appeared an article on John Damien, "Damien's Exile". The opening line of the article, which immediately catches your eye and sets the tone for the article, read "What John Damien represents and defends is not homosexuality but human dignity".

It's difficult to know how to respond to this marketing ploy. On the one hand, the one-page spread reached more people on one Saturday than the gay press has been able to reach since John's firm, When I spoke to John three weeks after it appeared, he had received 124 letters, and the Defence Fund \$1,492.62 richer. The money came in cash, by mail, by money orders, almost everyone who sent a donation apologized for not being able to send more. A young woman on the west coast wrote "Sorry I don't have much money or a job. I'm just a student remember" and enclosed a crisp new dollar bill. A woman who signed her first name only, but identified herself as a senior citizen sent a Christmas card with the greeting "Happy Holiday Season" inside - but she'd crossed out the "Holiday Season" and written in "good new job and success". They came from every province in Canada except Prince Edward Island. From a few in the States, there was one from London, England who said "Please remember that there are a lot of people all around the world, not just in Canada and the U.S., who are praying for you..."

A young man from down east got the message pretty clearly: "I am a student who has never had a lover, but I believe myself to be gay. I got out last year and I fear my career would be jeopardized if I openly declared my homosexuality. If you win your case, then there will be a precedent to help other gay persons defend themselves against prejudice."

There were dollar bills, five dollar bills, ten dollar bills, twenty dollar bills, everyone sent something. There have been no hate letters, no threats, no cranks. One letter included some quotations from the bible that are a little less than gun-ho about homosexuality, but that's been the extent of negative feedback. If there is any persistent theme in the correspondence, it is outrage that something like this "has been allowed in Canada", and praise for the man who is standing up to it all. As one man expressed it: "Hers is human dignity - go get 'em!"



It is difficult to say how many of the letters came from gay people. Certainly not many identified themselves as such. There were a lot that came from couples that clearly consisted of one male and one female. Most began "As a heterosexual I..." or some variation of that disclaimer. It is heartbreaking that that support is out there, and that people of all ages and social backgrounds are willing to declare it, at least on the level of a personal letter. But they are responding to a marketing job - the selling of John Damien as a symbol for us to know how to respond to this packaging job. It's gathered support of a grassroots kind, and it's collected some much-needed cash. But it's interesting how frequently the letters mention the word "dignity". That word from the draw line keeps echoing back in phrases like: "the dignity with which you are fighting for basic human, not gay, rights" or "hers is to human dignity" or "my wife and I am privileged to support you in your fight for human dignity". You could almost forget he was a cock-sucker.

I have to keep telling myself how important the support that article has gathered is. It's not just that the money is, before I can stomach that

John Hofseess, the author of the article,

had to do to make gay, homosexual,

cock-sucking John Damien acceptable to

Weekend Magazine and its 5 million readers coast to coast.

The trick is to draw attention away

from John Damien's cock-sucking

homosexuality, and the hundred and one little concessions that that entails (losing your job is just one of them), and raising

the whole thing to the safe, abstract and

metaphysical level of "human dignity", whatever that means. Who can pooh pooh human dignity? It's right up there with mom and apple pie and clean teeth. Now maybe a lot of people couldn't stomach John Damien, homosexual, fired because he is homosexual, fighting because he is homosexual but they can accept quite nicely John Damien, nice (homosexual) man, an important and consistent upholder of human dignity. The process of course, requires the sanitization of the gentleman in question. Hofseess obliges. Just in case you might have thought John and his lover Brian did diphthong it together, he washes them clear in public for us to see. "I may make love, which is what sex is called in this home, they don't do anything especially kinky or fat out, just the usual non-productive practices popularized by creatures as far afield as rhesus monkeys and ancient Greeks." And he lets us know that Damien, who has been in the bars or baths, doesn't want to work in a sexual ghetto - they'll like that as Fenelon Falls. That he doesn't believe in "marches and flying banners, and shouting to the whole world, 'I'm gay'" - that'll reassure them in Omemee. That though he's a fallen away Catholic, he is attending mass every week - heads down appropriately in Fredericton.

As Christopher Hobson said reviewing his mother's book *Consenting Adult*, "It is... a view of homosexual liberation in which homosexuals are not necessary."

Hofseess manages the same sleight of hand: "What John Damien represents and defends is not homosexuality but human dignity." Restore to that individual his job and his "dignity", and all will be

well in a system which, except for this particular and unfortunate lapse, is well and sound. A system, the article is careful to make clear, into which Damien fits quite nicely with his \$400-a-month penthouse and his \$1,100 gold watch and his disco mega-bus. And the article goes to insulate him from the gay libertines "with their placards and pickets, their raucous voices chanting simple-minded slogans... their utter lack of style". That is the public face of the Gay Alliance Toward Equality. Hofseess allows that organizations like the GATE, which corresponds more or less directly to Damien's plan for helping out, any allusion to public, cut-front struggle gets dismissed. It is important to separate Damien from that kind of homosexual because that kind of homosexual is after a little more than "human dignity" - it happens to be after a sufficient change in the system to make cases like John's impossible. And *Weekend Magazine* is not about to endorse those goals.

Do not read this as a put-down of John Damien. I have great respect for his integrity and his persistence in a fight which promises to be long, bitter and expensive. I have no idea what a number of times whether he would have done things any differently if he had known at the beginning what his decision to fight would mean, and he has always said no. Quite simply, no.

But the fact remains that his money and his position did insulate him from the common lot and woes of most gay people. John Damien is a symbol of the system, and the system, at least whatever part of it that *Weekend Magazine* represents, seems anxious to reclaim him. And since homosexuality kind of sticks in the system's craw, it becomes rather important to make the whole case something about one man's struggle to maintain his human dignity from the Blue Meanings and the like, and to do it in an organized struggle to restructure that system completely. An organized struggle which is frequently noisy, brash and insistent about such things as public expressions of affectional preference.

So I have mixed feelings. I can't help but be moved and impressed by those hundreds of Canadian who took the time to sit down and write sometimes painfully self-conscious but always sincere and deeply felt letters to John Damien. But I am dismayed that the selling of John Damien involved packaging him in a way to safely insulate him from the rest of us. John Damien has championed his cause from the beginning. According to *Weekend Magazine*, when Damien gets his job back it will be clear that a momentary and unfortunate breakdown in the smoothly running machinery of the system will have been remedied.

Remedied because good-thinking man like John Hofseess saw to it that Damien got his dignity, and possibly his job, back.

Our job is to keep before the public an image of gay liberation in which homosexuals are still necessary. Dignity is not enough. □

See news story page 6

DYKES

Notes from the full-hipped Polish Dyke

The long & winding road to Lesbian separatism.



Marie Robertson's article which follows is intended to be the first of an ongoing series of contributions from, or of relevance to, Canadian Lesbian Feminists. Conceived of as a forum for the circulation of both the facts of regional political struggle and the opinions of personal experience in the Movement, it is not meant as an alternative to more substantial forms of Lesbian content within our pages.

In the spirit of pride and resilience which *Lesbian* have called upon in resurrecting this term from its traditionally patriarchal meaning, we have been timed DYKES. It is our sincere wish that it be used to the continuation of that end.

After four years of asking myself, "Where are all those women?" I've decided to change my focus and question, "If anything, the gay movement has to offer us dykes. Contrary to the belief of many, I have not experienced in working with gay men, but who nevertheless are amazingly outspoken in their criticism of gay liberation, I have done much more than make coffee and answer telephones. However, as of late, I've been looking at the large amount of energy that I expend fighting for equal power in a male-dominated struggle. I've been gay teachers about their sexism and feminism in general, and trying to recruit more women. Who gains in the amalgamation? It seems to me that men are getting quite a bit for our time. Besides the work we do, having a significant number of active women in an individual group has become a basic for individualism and status in the context for "Mast Toronto" or "Liberation Group of the Year". But what are lesbians gaining? A growing sense of alienation from our sisters; fatigue as we struggle as a minority to let the public know that the term "gay" also means female homosexual. This is not to underplay the positive feelings I've personally experienced in past years. Spending one's formative years with women has definite advantages (I'm a great dancer). Nonetheless, it has begun to strike me as ludicrous when in seminars I expound the virtues of loving women and then upon reflection realize that I've been spending most of my time with gay men.

This realization has been much deeper than the superficial male chauvinism in the movement: the maters who insist on saying "mankind", "him", "he" when referring to both sexes. I perceive a clear conflict of interest. Gay liberation, when we get right down to it, is the struggle for

gay men to achieve approval for the only thing that separates them from the "Man" - their sexual preference. All right, all you self-proclaimed "male feminists" who are at this point desiring to bend, spindle, and mutilate my poor Polish neck. The point is that if you were not gay, you would be part of the most vicious, male ruling class that oppresses women, whether you choose to face that reality or not. Your birth as males defines that; you don't. My female birth-right places me on the bottom rung, regardless of my sexual orientation and that is where I must fight from. Thanks for letting me take a step up to your rung of the social ladder.

Should dykes then fight alongside our straight feminist sisters? Enter lesbian pride to complicate matters even more. Some lesbians put a lot of energy into the feminist movement, committing themselves to working for the benefit and eventual liberation of all women. No one can deny the importance of this since dykes are the most oppressed class as women. But it has been an experience (and I know I'm not alone) that the mere mention of including gay issues in the feminist struggle arouses a complete gamut of negative responses from outright refusal to the more pseudo-liberal, but harder to detect, queasiness of inner parts, characterized by a sudden tightening of the gut and a desire to release to low-tow to the obesity strongly encouraged by upright straight women concerned with the "image" of the feminist movement and also, sadly, by those paranoid gay sisters who rationalize their own closeness by viewing their lesbianism as a private personal matter, of little consequence to the liberation of women. It's a self-fulfilling movement through which we can fight the women's fight openly and proudly as our own lesbians. I want gay women to finally get credit for all the work we've been doing and presently are doing under the banners of the gay and women's movements. We need our own banner. We have nothing to lose by separating; we are not the same people as groups that do not meet our needs. As feminists we're compromising ourselves in the gay movement, as lesbians we're "handed up" in the women's movement. If we're going to educate, let us educate our lesbian sisters, not our gay brothers. If we're going to demand equality as women, let us not forget the fact that we are gay women, and that as such we must make the dyke issue a prominent one, retrieving it from the closets of feminism.

by Marie Robertson

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Dykes, Dancing & Politics

by Joyce Rock

In eight months of Toronto living, two facts of lesbian/feminist life here have emerged for me as obvious and disconcerting. The first is the number and frequency of socials in the community here, and the second is the lack of regular forms of congregation by that community. The former is the more complicated, and, at first glance, the more important, but it is the latter that moves me to write this and that connects such socials to the other two facts on my culture. I grant priority to its support systems, both their content and content, and to their visibility in collective identity – and as collective identity.

Forms of congregation – playing, if you will – are essential to the health of collectives. They are also the fastest, most effective way by which you can gauge the community within which you find yourself.

For years, the sense and function of "community" as defined by lesbianism has included the existence of bars. Most often sleazy, with few in number, and those that existed in the most isolated crime, such bars have become – could become – exclusively female only within the last very few years. If you're 33, for instance, and came out in Montreal at 19 or 20, then the bar you knew had female to do with it. In Michel Tremblay's *It's Only the Folks* Lest with wife Illy's, Montreal's latest women's "formula" bar.

More recently, though, the psychology of feminism and the women's movement has fostered the creation of "alternatives" – mainstream sources of survival (both work and play) that are true to the values they imbue. This has meant the complete and ludicrous revaluation of the forms of our interaction with the "male capitalist conspiracy" (a studied catchphrase for the present state of advanced capitalist decay which surrounds, sometimes overwhelms, me) a desire to create our own cultural or resource centres have spawned. I choose this verb advisedly: the associated image of "infant mortality" is intentional, for it leads me to discuss

systematically several phenomena: the thriving existence of these "play" centres and certain other forms of socials within the community here, and the general lack of interest displayed by Toronto lesbians towards both bars and their alternatives.

My impulse to organize this discussion, and communicate it, has important roots. First, I have lived and participated in the L/F communities of Montreal and New York City. I believe in the centrality of the "play" within our community context where I may rub elbows with those whose energies and priorities are not identical to mine. But the most important root (for the quotient of my oppression) was the occasion of my second stay within the walls of Toronto's own Bluejay, that bastion of heavyhanded and self-righteous discrimination.

The tale is a simple one. Five women friends were visiting from Montreal; it was Saturday evening; we wanted to dance in an alternative space, and our options were few (perhaps not alarmingly) high. We had been warned of the Bluejay's arbitrary dress and behaviour codes – even more restrictive, I am told, in times past. Once before we had crossed its threshold but suffered only one direct attack; a particularly instance of 2 a.m. sexism. We had been assured that the scent of our Giannes was the scent of dope. Although verbose apologies followed managerial cries of indignation, we considered the club one to avoid. Yet, needing community, here we were on a Saturday night, returning to its doors.

The crowd encounter left us speechless. Because it was Saturday and we knew three of us wore jeans (in the eyes of the management an unacceptable combination), we were denied entry. Explaining our ignorance of the rules and that most of us were visitors neither ears nor rule.

We were ushered, immediately by the capacity for the women in the Bluejay that night to kowtow to such fascist management, but also generally by the acceptance in Toronto of such a regime

which knows that virtually no other choices exist. So we decided to act upon the one choice that had been suggested but not fully explored: to go to the Grind, a bar with the standard cover charge, and a reputation for heaviness (not true in my experiences) but also (exception of exceptions for a Toronto lesbian) a welcoming, warm, friendly management and clientele.

It's a nutshell of contradictions. Look at the women who frequent the Grind (questionable lot) and at what they eat (excessive alcohol and the frittering away of hard-earned cash) and you're led to the kinds of decisions, even commitments, that the collectives of the women's coffeehouses (in Toronto as well as in New York) operate on: that a woman's time, her energy, her money, her space, are to be used for her pleasure, and general constructive movement among women themselves is a priority.

Montreal has tried variations on this idea – Labyrinth and Powerhouse on this side, but had never seen them sustained with such clear and consistent commitment. This is due, I would venture, to the usually anglophone and middle-class base of operations – operations addressed to a working-class and francophone majority. New York's coffeehouse has thrived for about two years now on a semi-weekly basis; it is a viable option for New York lesbians. But the dykes that live in Toronto? The coffeehouse here (The Three of Cups) suffers from the same plight that afflicts our lesbian bars: non-participation. Toronto's non-crowds are a sight to behold. Exceptions to this rule have been the Other Women's benefit and Cara McNeil's performances. They are to be commended. But, aside from these, where ARE the lesbians in this city? What ARE they doing? Why DON'T they collect themselves at the Grads, or the coffeehouse with constant activity in constant numbers? Both places afford greater physical space than any comparable setting in Montreal or New York, and yet their rate of under-use is staggering. Other considerations follow – the women of The

Three of Cups are NOT machines but need OUR input, OUR ideas, OUR bodies as audience.

The need for more formidable commitments at this stage of our lesbian nation(s) are political. No surprise there. But has it occurred to Toronto's dykes that at large that numbers – more yet, numbers at play are a part of that political schema?

The history is vivid. A few years ago the women of the coffeehouse in Montreal (now defunct) took it upon themselves to BEAT UP a lesbian.

Women protested, picketed. Many never went back, others flocked back, some entered for the first time. Babyface, the archetypal dyke discrimination centre in Montreal's St. Laurent, has an equally eager and well deserved reputation for barring, at any one time, large numbers of women. Women have boycotted the bar following incidents of exclusion, but an equal number continued to patronize it. Now Jilly's has arrived, and for those who have spent the greater part of the past few years in the coffeehouse, especially at the Port, Powerhouse, and Labyrinth, there is an oasis of music and women. But what does it say of that oasis that it is so packed so often? How long will it take the now civilized management to bare their male-ownership teeth? What would these women give for the chance to be the ones to run the Grads or a coffeehouse? And how easily can Toronto dykes going to waste the positive potential of both these local endearments?

Marie Robertson's appraisal elsewhere in this issue (see DYKES) rings familiar in its tone of complaint and fatigue. My ability to identify with it is sure. But when she speaks of that separate movement to make a difference in Toronto life, all I want to know is yes, but can they play? Some of us here are trying to cultivate a larger L/F "network" that would include us all without disallowing individual commitments to various "politiques," but as the struggle continues, I wonder: can those who don't play together *politique* together? If you can, speak up. Better yet – show up! □

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COMICS

SMALLTHINGS



SEAN MET TREVOR AT THE CROSSROADS, A RATHER UNSAVORY BAR (IN MEXICO).



TREVOR CLAIMED TO HAVE SLEPT WITH ERTE.



... A MUTUAL PASSION FOR RUGBY (TIME ELAPSED: 1 min. 6 sec.)



DYN SPOKE WITH BIZARRE CANDOR AND A SENSE OF GOTHIC.



SHE TOO, WAS AT "THE CROSSROADS," IGNORING THEM, FOR THEY WERE "sphincters."



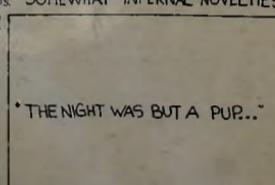
TREVOR WAS QUITE TAKEN BY SOMEWHAT INFERNAL NOVELTIES.



TREVOR'S "ROOMIE" PROVED TO BE UNCOMFORTABLY ODD



THEY INSISTED SEAN WEAR A VERY UNUSUAL COSTUME.



"THE NIGHT WAS BUT A PUR..."

G. Dufour

More of the Same (cont'd.)
American civil libertarian Senator "Scoop" Jackson must be at least "kissing cousin" to the more uncompromised like Pickett. He relieved himself of the following on CBS "Face the Nation": "I do believe that this sort of thing (i.e., homosexuality) does lead to the destruction of the family and the family is the heart of the American institutions, and I'm not going to be a party to destroying that. I do believe that they have a right to a job, not to every job in highly sensitive areas, but they certainly have a right to make a living. They need help. They're sick." He has further declared that he does not want "the homosexual vote." American readers take note.

King No Queen, Canada seems to have heaved a vast sigh of relief since the publication of the private diaries of former Prime Minister Mackenzie King. It seems our dear leader not only masturbated and had wet dreams, the life-long bachelor also visited ladies of questionable reputation. Better an exploiter of economically deprived women than a homo — or so Jim Bremner, letter writer to the Toronto Star, would have us consider. Friends? "The will to fight for public tolerance and more enlightened legislation has been won." Rendered in compressed English this statement may be faithfully translated by the word "Trash".

Fencing with Pickett, Edmonton Gay Alliance Toward Equality discovered the outer limits of liberal tolerance recently when they lobbied the Alberta Liberal Convention in Red Deer. Out-going president Jack Pickett angrily told the dozen representatives of the organization to "get out of here" — "I'm not Liberal but I'm not that Liberal." He called the women in the group "hags" and said homosexuals should be barred from certain jobs such as teaching and coaching children's sports. "There are times when the rights of minority groups have to be curtailed" was a further foray into the domain of liberal fargesse. Rumor has it that this sort of liberal thinking is now completely out of date.

Get the Idea? If it's trashy enough, clip or copy it, date it and send it to TRASH, c/o The Body Politic, Box 7289, Station A, Toronto, Ont. MSW 1X9.

Homophobia

The psychology of a social disease.

by Mark Freedman

When a 'plant' had been identified as homosexual (even though, in actuality, he was heterosexual and did not look stereotypically homosexual), subjects rated him as being more effeminate, superficial and vain than when he was identified as a speaker on minority issues. In other words, the *label* created the perception.

San Francisco has a huge homosexual population and a social climate which accepts a diversity of lifestyles. Yet, in the last ten years, over 100 gay men and women have been murdered in the city without being robbed. This is one manifestation of homophobia, the extreme rage and fear reaction to homosexuality. It is a severe disturbance, one which has a powerful effect on the person who has it as well as on the people with whom s/he comes into contact.

The most liberal of cities is not free of homophobia nor is the most civilized of work places. You can feel the palpable reality of it in this hospital worker's story, part of an interview conducted by my colleagues and me for a study of conflicts involving homophobia.

"I happened to be in the hospital emergency room. When I came to work this man was on a stretcher. The guy was facing the door and had a broken ankle... At the point I saw him he had refused treatment and they called an ambulance to take him to the hospital and he was shouting that, you know, said, 'Call my housemate to one of the nurses.' It was an hour before anyone did this. In the meantime, the employees were passing around the humor he was gay. He was a physician. The nurses pointed to 'physician' on the admission sheet and really called this guy's housemate and the man shouting, who apparently his lover pulled him up and set him in the car. For two weeks the staff entertained themselves with this story, including the night supervisor."

Here are some other examples of homophobia:

- Psychiatrists have given clients injections of paralyzing drugs to 'help' them abolish homosexual tendencies. Despite the declaration of the American Psychiatric Association that homosexuality is not a sickness, many psychotherapists are still trying to convert their clients to heterosexuality or helping them adjust to their 'homosexual'.
- A few years ago, Lesbians leaving a Syracuse, New York bar at closing time were severely beaten by a group of fraternity men from the nearby university. Some of the women suffered broken limbs and concussions.

Many parents disown or institutionalize children whom they discover to be homosexual.

- On a Los Angeles television program, comedian Mort Sahl recently advocated the killing of homosexuals. He was not making a joke, but talking seriously. Immediately after the program, the L.A. Gay Community Services Centre received 100 threatening letters.

A number of psychological studies have dramatically demonstrated the participants' homophobia feelings. Steve Morn, a California psychologist, wanted to determine how new people would come to someone they believed to be homosexual. Male and female (heterosexual) interviewers questioned undergraduate students about their sexual objects. When subjects asked about their sexual objects were asked to pull up a chair when they entered the room. In one part of the study, the interviewer, who was identified as a graduate student working on a thesis, asked questions from a specially-designed Attitudes Toward Homosexuality Scale. Male subjects generally sat closer to female than to male interviewers and female subjects sat closer to female than to male interviewers. In the second part of the study, the interviewer wore a 'Gay and Proud' button and was introduced as working for the Association

of Gay Psychologists. Although subjects gave more positive *verbal* responses, non-verbal responses indicated marked homophobia. Male subjects tended to sit closer to female than to male interviewers and female subjects sat closer to male than to female interviewers. The subjects placed their chairs from the interviewers was significantly greater, especially for men.

Another study had people rate a set of terms (Man, Woman, Male Homosexual, Lesbian) on a test for measuring the meaning of words. One important finding was the way the people rated the powerlessness of each word. Their rating (from the most to the least powerful) was: Man, Lesbian, Woman, Male Homosexual. This is in line with the stereotype that Lesbians are strong and aggressive, and gay men, weak and effeminate. Ironically, even though Lesbians were seen second only to Man in potency, they were evaluated lower than Man, Woman and Male Homosexual. It seems as if the participants were saying that Lesbians should be rewarded for possessing a 'male' characteristic.

Australian psychiatrist Neil McConaghy conducted a study to help perfect a device for identifying homosexuals. He put the penis of each homosexual and heterosexual into an apparatus designed to measure whether subjects responded as they viewed somewhat suggestive pictures of nude men and women. As might be expected, the homosexual men showed no discernible reaction to the films of the opposite sex and showed marked arousal to the pictures of nude men. The heterosexual comparison group (several medical students) showed arousal to films of nude women, also as expected. However, they reacted with fear to the pictures of nude men; their penises actually shrank! These homophobic medical students are probably now doctors to whom people turn for advice on sexual matters - not an encouraging prospect.

Reinhard Kan arranged a situation where his subjects were sitting together in a waiting room. He had three male 'plants' among the group. One plant asked another, ' Didn't you speak in Sociology 101 last term?' The other said, 'Yes, I did.' The first one said, 'I really liked your talk.' Then the third plant, who had supposedly given the talk, was called out of the room by the experimenter. The third plant then asked the first what the other one had talked about. In one part of the study, the reply was 'minority issues'. In another part, the reply was 'Do you mean he's a homosexual?' 'Yes, I do.' Subjects were later asked to rate each other on various dimensions. When the plant had been identified as homosexual (even though, in actuality, he was heterosexual and did not look stereotypically homosexual), subjects rated him as being more effeminate, superficial and weak than when he was identified as a speaker on minority issues. In other words, the *label* created the perception of deviance. The other two plants were rated as being more masculine and sociable when they labelled the third as homosexual. This suggests that males are rewarded by others in our society for disregarding homosexuals.

Studies of the general public have found other correlates of homophobia. A.P. MacDonald designed a special questionnaire to measure attitudes toward homosexuality. Those who hold more negative attitudes toward gay people are more likely to support a double standard between the sexes; they are also more rigid in their thinking and more authoritarian.

Ken Sherill analyzed a national research poll on social attitudes. He found an association between homophobia and political conservatism. People who would not want a book by a homosexual to be taught in their school or a gay teacher in the local school system would also reject Blacks, Communists etc.

Ken Smith constructed a questionnaire on social attitudes which included items relating to homosexuality. Subjects who indicated their discomfort with homosexuality tended to agree with these statements: 'It is only natural to find homosexuality of mental illness disturbing'; 'My country right or wrong is a very admirable attitude'; 'Sexual fidelity is vital to a love relationship'. Although I don't always like to admit it, I would like friends to see me with a big house and lots of cars and graduate. Those inclined to disagree with these statements: 'There is nothing wrong with a man... being passive when he feels like it'; 'A belief in God is not so important to the maintenance of morality'; 'The income and professional level of a job are not so important to me as being happy with the work I do'.

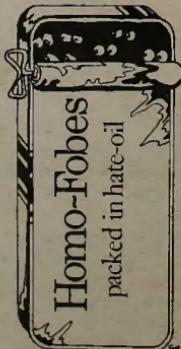
These studies give us clues to the concerns and insecutries of homophobes.

Effects of homophobia

Over five thousand years ago, the Jews were in the Promised Land which needed as many people as possible to survive. Hence, the emphasis on procreative sex and the condemnation of sexual practices like Sodomy and Onanism. There was also a strong anti-female tradition. Women were seen as inferior to men. This tradition was carried on by Christians. In the 1st century Christ rejected condemned homosexuality. His sexually-inhibited disciple Paul made decidedly anti-female and anti-homosexual pronouncements. These became the fuel for subsequent religious tirades against homosexuality.

With the rise of Science, the supposed religious and social basis of mental disturbances came into vogue. Psychiatrists became the new priests. Instead of sin, they talked about 'sickness' (deviation from the *status quo*); 'mental health' replaced moral improvement. Probably because they challenged cherished social values and institutions (Marriage, A Good Family Name, A Good Job, Moral Conduct, etc.) 'Moral Health' - No attempt was made to verify or deny this assertion on an empirical basis for many years. Other myths grew up in the absence of facts: Homosexuals molest children; gay men want to be women; Lesbians try to be men, etc. Because people only saw unhappy or conflict ridden homosexuals in their practices, their thinking was confirmed. (Of course, we would not generalize about heterosexuality from therapy clients!) Even when comparative research showed homosexuals to be as well as, or better adjusted than heterosexuals, many of the 'new priests' clung to their dogma.

The general population is probably threatened most by the homosexuals who transgress traditional sex roles. People who are brought up to believe that a man should be tough and a



FEATURES

The heterosexual comparison group showed arousal to the films of the opposite sex, as expected. However, they reacted with fear to the pictures of nude men; their penises actually shrank!

woman gentle, are upset by two men kissing or by a woman asserting herself. Gay men are seen as 'sissies', people who give up their God-given position and power as men, to act like their inferiors, women. Women are seen as men seizing male prerogatives; they are trying to get some of the privileges and power which are accorded in our society. Even though only some gay people deviate from the straight sex roles, heterosexuals generally see all homosexuals this way. As traditional sex roles disappear, there should be less hostility towards homosexuals.

Many heterosexuals are also upset by the idea of existence without virginal immortality (through children) – something homosexuals seem to represent. Pressures from over-population and trends towards self-fulfillment are changing our society so that people must have children to be whole and ending the resentment toward gays.

Homophobia and related social attitudes have had tremendously insidious effects. Many men and women are afraid to show affection to members of their own sex – kissing another man would mean that you are queer. This is, of course, a carry-over from the American attitude. French men, Italians and others feel free to kiss and embrace other men; this does not necessarily imply homosexual feelings to them. Generally, women are much less inhibited about showing affection to each other than men are.

Likewise, people are uncomfortable about expressing opposite sexual traits for fear of being identified as homosexuals. Men are often afraid of acknowledging weakness or pain and women are hesitant about being aggressive. This puts severe constraints on the person, which are neither functional nor necessary.

Homophobic attitudes also block any homosexual inclinations the person might have. One researcher has shown a gap of several years between the time people first experience homosexual feelings and when they finally act on those feelings. Some people spend a whole lifetime trying to suppress homosexual tendencies; they are more ready to trust an artificial concept ('homosexuality is sick/bad/queer/sinful...') than their own feelings.

The worst expression of homophobia is undisguised hatred of homosexuals, which is often accompanied by overt aggression. One does not need to post discomfort with latent homosexual tendencies to explain homophobia. Our society – the family, the church, the schools, the mass media – does an effective job of brainwashing us all against homosexuality.

A New York psychotherapist asserts, "I would never consider a patient healthy unless he had overcome his prejudice against homosexuality. Of course if the person is himself homosexual, the prejudice he holds is barring the way to easy expression of his own desires. But even if he is heterosexual, his repugnance at homosexuality can turn to be harmful to him." In other words, homophobia is a real problem which interferes with effective functioning.

There is only one means of effectively combating this problem. More gay people must be open about their sexual and affectional preferences. □

Mark Friedman, a San Francisco gay psychologist, is the author of *Homosexuality and Psychological Functioning*.

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COMMUNITY PAGE

GIRL digs young chickens and roosters in the bushes and an art work set it all hang out and I will be the same. Jerry M. Reno #527766, 2600 N. Story St., Spokane, Washington 99205.

CORRESPONDENCE

Ohio premier, 26 years old, bi-sexual, very masculine appearing, Italian born, 6 ft., 200 lbs, brown hair, hazel eyes. Likes to read, sport, go up and down the earth plane. No phones or games. Only serious minded people reply. As I have no time for games, I would like to write to Joseph P. Saari, 12969 Box 787, Lucasville, Ohio 45684 USA.

PRISONER, 40, 6', 195 lbs, rugged, looking well built. My interests cover a wide range. I am looking for gay guys for friendship and possible romance. I'm Black. Please write to: Walter Johnson #131-283, Box 5500, Clinton, Ontario N0B 1L0.

PRISONER, 29, 5'9", 157 lbs, black, would like to correspond with gay people. Charles Van Johnson #139-001, Box 787, Lucasville, Ohio 45684. USA.

BROOKS & CONNOR player, 52, 180 lbs, 6'1", black. Also, the Black and am a fair player. I prefer friendly, sincere types, lovable kind, understanding and willing to help me out of trouble. Please write to: Brooks R.K. Dawson #106942, Box 774, Milwaukee, Mich. 48655.

OTHER

SAM HAPPY BIRTHDAY TERRY

GAY JEWES are now organized in Toronto Jon! Uff! Details, call Don 659-0498 or Harvey 680-0053.

I.S.B.A., Box 142, Station Q, Toronto for gay contacts across Canada.

PEDOPHILE LIBERATION GROUP We are seeking to end the inhuman standards of pedophilia and the right of kids and adults to have relationships. If you are a liberate pedophile, want to be - write us - Details and samples of our monthly \$1. Better Life, 256 S. Roosevelt, Beverly Hills, CA 90211, USA.

NATIONAL GAY personal ad listings. Publish your personal ads and photos any age. Many nude photos. \$1 issue and an issue \$1.00 from: Broad Street Journal, Box 337, Milliken, CO 80453.

ALCOHOLISM AND THE GAY COMMUNITY Am engaged in research for a sociology thesis. Need leads on any gay alcoholism rehab, treatment programmes and facilities. AA groups, etc. Please write to: Alan C. Clegg, c/o Gay Alcoholics, 1000 Yonge St., Toronto, Ontario M4S 1X9.

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LGBTYRS MONTREAL c/o Women's Info and Referral Centre 359 St Urbain Montreal, Quebec

METROPOLITAN COMMUNITY CHURCH/EGLISE COMMUNAUTE DE MONTREAL CP 610, Succursale, 1000 St Laurent, Quebec H4A 3R1 (514) 845-4471.

NACHES: GAY JEWISH DISCUSSION GROUP Phone (514) 482-7358

36 YEAR OLD male Bi-Cancer need money for a sex change operation in England. Will live with any man but not a woman. Please help. Until I can do it, if you help me financially and help me find good doctors jobs where I can work I'll, scratch, boogie, any creative dance. With money I can do a sex change or any sexual act or dance exercise etc. If I do for gay men in Canada or USA or Europe. If wanted at night clubs or private homes, etc. write to David Black, 4816 Mackenzie Street, P.O. Box 4816 Mackenzie Street, Canada.

WANTED: Investors for a business venture - a same human alternative to the dominant clubs and bars, etc. Seven for details to: Drewer 345. All replies confidential.

WANTED: sound tapes of children to age 14 being given names. J. Lane, P.O. Box 1001, San Francisco, CA 94112, USA.

I AM interested in publishing an on-going compilation of women's responses to asking gay women with similar interests together free of any attempt at censorship. We would like to hear from women who share this interest or have suggestions. Box 262, 8th St, Toronto

The Community Page is a listing of Canadian groups which primarily direct themselves toward alleviating or struggling against gay oppression and discrimination. It is a listing of groups co-operatively run clubs and community centres; bookstores which advertise themselves as sellers of gay and feminist literature; and gay periodicals operating on a non-hierarchical, non-profit basis.

If you wish to be listed or for any information about your group to: *The Body Politic*, Box 7298, 5th St, Toronto, Ontario M5W 1K3. Be sure to notify us of any change in information already listed on the Community Page.

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NACHES: GAY JEWISH

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operation in England. Will live with

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Until I can do it, if you help me financially

and help me find good doctors jobs

where I can work I'll, scratch,

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If I do for gay men in Canada or USA

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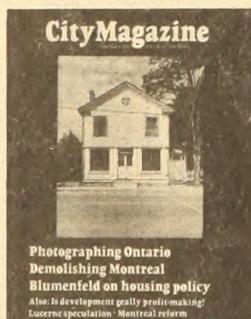
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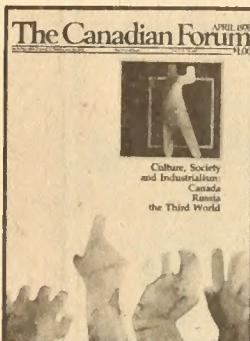
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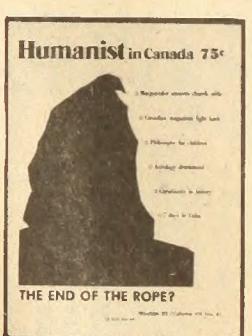
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